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Thoughts

ON

EDUCATION;

IN TWO PARTS:

THE FIRST ON GENERAL EDUCATION, AND THE SECOND ON THAT OF FEMALES.

BY

AGNES SOPHIA SEMPLE,

Daughter of the late Rev. Dr. Henry Hunter.

He that undertakes the education of a child, undertakes the most important duty in Society.

DAY.

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PREFACE.

ST. PIERRE intended to write a general History of Nature, but he found that of a single strawberry plant far to transcend his highest powers. Without proposing to form a System of Education, the daily observation of a little girl of three years old, led me to think on that subject, which, while there are infinite varieties in the human mind, can never be exhausted. Like St. Pierre I was overwhelmed with my study, and was compelled to relinquish

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it and pursue general ideas. The works of Nature present a boundless and a delightful field for research, but before a single human mind, even in its infancy of intelligence, these works, nay universal Nature herself, sink into insignificance, into annihilation.

Being thus led to think on education, I was led also to express my thoughts, in a correspondence carried on with a lady who has been for some years a teacher of youth. She was pleased to express her approbation of my sentiments, and likewise a wish that I would give them publicity. The solicitation of friends has been but too frequently stated by authors as their motive for giving their performances to the world; but besides that my correspondent is my friend, she has had, and still has, committed to her, and to one who shares her labours, the education

of the daughters of wise and good parents. What therefore she was pleased to approve, and to deem worthy of public attention, it became not me to withhold. Not the entreaties of a friend therefore, but the opinion of a guide of youth induces me to publish the following Thoughts.

I have read but few writers on education: my aim has not been to make a book, but from the encouragement already mentioned, to give a few plain thoughts in plain language, intelligible to my own, and I hope therefore, to every capacity. If the simple understand me, the wise certainly will: ideas that might be generally useful, are sometimes rendered of no avail because they are not adapted to general comprehension. It may be pleasant to have the applause of

the learned, but it is more so, if we aim to do good, to be felt and understood by all.

Though at the risk of being termed an egotist, I have not hesitated when opportunity occurred, to offer my personal observation and experience: to these, not myself, would I call the attention of my readers; farthermore, if there be egotism in speaking of self, there may be affected humility and false delicacy where this is constantly avoided.

Would I were here permitted to name my friend already alluded to, and her fellow-labourer in her arduous undertaking, with the esteem I feel for them; but I dare not. Should this little work meet with public approbation, or indeed whether it should or

not, I owe them a debt of gratitude for many practical hints which their situation enabled them to furnish me, and for many opportunities of personal remark, which were most pleasant to me. Although expressly forbidden to name my two friends, the following pages are now inscribed to them; this I cannot refrain from doing, though at the hazard of even thus giving pain to their modesty.

I have only to add farther, that by another name, the daughter of the late Rev. Dr. Henry Hunter, *once more makes her appearance before the Public.*

AGNES SOPHIA SEMPLE,

12, Felix Place, Islington,

June 12, 1812.

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PART I.

THOUGHTS ON EDUCATION.

CHAP. I.

A Question frequently asked is "When should education commence?" and to this it may be replied, it can scarcely commence too early. A child of a few months old, recognizes its mother, and those about it, and shrinks from strangers: before it can speak itself, it can understand speech and looks: angry words terrify it; if it is smiled upon, it smiles again; it learns that some

things it may touch, and some things it must avoid touching as dangerous to it; before it can utter words it can utter sounds distinctly expressive of different emotions, anger, pleasure, pain, and many others: its first efforts to walk, are made with caution and timidity, notwithstanding all the encouragement and incitements of its nurse, it is conscious of its own weakness, and the risks which it incurs; it clings to its nurse, and if she places it at a distance, totters towards her to grasp her supporting hand: they who compare the mind of a child to a sheet of blank paper, to be written on at pleasure, have surely never observed even infants: some have been born ideots, and have continued so through life; but the moment that an infant can distinguish, both by sight and sound, those around it from strangers, that moment the blank begins to be filled up, for then the rational faculties may be said to commence, and then, even then, education may and should commence likewise.

Who then is sufficient for the work of education, and who will watch the dawn of intellect, and its almost imperceptible progress in the infant mind? A mother loves her infant, because this love is perhaps the most powerful feeling which nature implants in the breast: it is an object of love to its father, for it is helpless, and he is its natural protector: the sight of it awakens all the parent in his bosom: it is loved by surrounding friends, for who that has a heart can help loving a little infant? Yet few, if any of these, observe the first rays of intellect, and education scarcely ever begins till some passions and feelings have not only developed themselves, but actually taken deep root. An ancient philosopher said that the most important science was to unlearn evil: obstinacy, impatience, passion, need too often to be unlearned before a child can speak; and when it acquires the use of language, this will be perceived more evidently.

Of important consequence is it therefore, how even infants are educated: let no one smile at such an assertion; let those who have an opportunity of observing infants, examine whether or not it merits derision. Children are sent abroad for education; perhaps it might not be amiss that schools were established in the first instance for mothers and nurses: this remark is not meant to give offence, but proceeds from a conviction of the necessity of attending to the first symptoms of intelligence in the human mind; and a conviction too, that this attention, in a person of common observation, judgment, temper, and resolution, may, and will produce good effects. Why does an infant turn away from strangers, and cling to its mother or its nurse? Independently of receiving its nourishment from its mother, it has been accustomed to gentle tones in their voices, and to kind looks in their faces: when in pain, their accents have soothed it, and memory retains the impression: towards strangers this cannot exist,

and if in their arms, with tears, the language of Nature, it implores to be restored to those whom it loves. A simple occurrence which takes place daily in every condition of human life, however trivial and insignificant it may seem, becomes of great importance, when it is to illustrate an argument on that most important of all subjects, the formation of the human mind. If a child can be taught by signs and looks to shun touching a candle or a knife, although it has never been either cut or burnt, can it not be taught to give up quietly what it holds with so determined a grasp, and screams to be deprived of? If it is attracted to its nurse by her gentle tones and looks, cannot these be employed to correct and repress its impatience, till the food it sees preparing for it be got ready? If some of these things are true, and what mother or nurse will deny them, why should others be left unattempted, and why is not evil checked in the first beginnings of evil? An infant reaches to obtain, and cries for an object

which attracts its eye, this is immediately given to it; it is quickly dropt, and something else is sought for in the same manner, which it must not have: the desire was gratified in the first instance, now it must be controlled: you taught the infant to direct you, and now the lesson must be unlearned, and the cries are redoubled from the disappointment; might not diverting the child's mind from the first object, lead it imperceptibly to submit its inclinations to yours? All this may be said to be entering too much into details, but as a vast whole forms minute details, minute details united form a vast whole. Drops of water collected compose the ocean.

As soon as a child begins to walk, he learns a lesson of dependence: and they who have seen children making the attempt for the first times, to walk alone, have seen the delight, and the consciousness of safety which they express when they have reached those who teach them these first steps: here

we perceive a sense of insufficiency in themselves, of protection and assistance to be received from others, of gratitude or love to those who give them such aid: they meet with frequent falls, but seldom with much hurt, because they are so near the ground; there is a foolish practice in grown people of uttering exclamations of terror when these falls happen, and the child is terrified, and taught to be timid; a glass falling from a table to the ground will be broken, but placed on, or near the ground, and overturned, will receive no injury: it were much better to take no notice, nay, even to laugh on such occasions: the child will learn to laugh too; I have seen this effect produced in one, by so doing, who had learned to cry most violently on falling before; I say learned to cry, for this was evident from her learning to laugh: even when a child does hurt himself, which will frequently happen, there is a great deal too much lamentation on the part of those around him: he is taught to think from their tones, looks, and

actions, that a serious evil has befallen him, and perhaps he never through life forgets the lesson: a slight pain is converted into a source of unreasonable complaint: if a hurt be received which renders an application necessary, let this be made with proper care and tenderness, but all expressions of excessive pity are better avoided: I know a mother, and an affectionate one too, who now performs assiduously the duty of both parents to her children, for they were deprived of their father at a very early age, and who, when her children fell, and even did hurt themselves slightly, appeared quite unconcerned; the children learned the lesson, and became unconcerned in reality. As pain is one of the unavoidable evils of life, it is of importance that children be taught as early as possible, at least to suffer it with patience: the earlier a lesson is taught, the more easy it is to learn. A little circumstance fell under my own observation once, which struck me, considering the difference of age and education, as almost an

equal instance of resolution with that of the Spartan boy, who in silence suffered the fox to eat out his vitals: and this resolution suggested by a consciousness of having done wrong. A little girl of three years old, in a house where I once staid some time, used occasionally to come and amuse both herself and me in my apartment: with an excellent capacity and dispositions of her own, the bad management of those around her had taught her great impatience of control, and great impatience of the slightest pain: she was very fond of playing with my scissors, which I had repeatedly warned her not to do, and endeavoured to make her sensible of danger, by cutting several holes in a piece of cloth with them: one day however, she, unobserved by me, got them into her hands, and gave herself a very deep cut with them: she kept a perfect silence however, and in a little time asked my leave to go away; as she had seemed quite happy and pleased but a minute or two before, I could not discover why she wished to leave

me, till on examination I saw the blood streaming from one of her fingers, when the mystery was fully explained.

There is a practice among parents and friends, of giving young children a great many toys, but they do not need them: they will invent amusements for themselves, and thus their minds too are called into exercise. I have seen a little boy brush the carpet with a broom, and appear quite delighted with his occupation: Nature dictates activity: a child runs or plays about from morning till night, without being told that exercise is good for the health. We shall scarcely ever find one languid and miserable for want of something to employ him: every object is almost new to him, and therefore a perpetual succession of amusement presents itself, even in the furniture of the room he is in: I have seen a child of four years old, confined in a small apartment, without any toys to play with, try to sew with a needle and thread, turn over a few

books to find out pictures, make a house for herself of the chairs, give and receive visits, and contrive many other occupations, and all these entirely by herself; and suggested by her own active mind. Those who are much with children will admit that this is far from being a solitary instance: I could indeed mention many others, but it seems scarcely necessary to prove that young children, if in health, are incessantly active; even though they must contrive their own occupations. Indolence is the vice of riper years, never of early childhood. No child of three or four, or some more years old, will loll away his time on a sofa, or lie in bed half the day, or look out at a window a whole afternoon. Children act as Nature prompts; they have not yet, by corrupt habits of their own, destroyed her energies, and rendered their existence a burden to themselves: the brute creation evince to us the activity of Nature in early life: all young animals are playful: the colt bounds over the meadows, the kid

skips from declivity to declivity: life is new and delightful, every vein throbs with pleasure: in the spring of the year, Nature bursts forth into motion and joy, so is the spring of our days. One of the punishments of children might be, to compel them to sit still; they would think it a very severe one: indeed I shall here notice a custom which some parents who allow their children to dine at the same table with them, have, in order to make them what they call well bred, of compelling them, after they have finished their own dinner, to sit still till every body else has finished: they naturally wish to be gone, and renew their play: I have often observed with pain their constrained and miserable looks, till they obtained the wished for release.

In her Letters on Education, Miss Hamilton says, "I believe any little girl in high health and good spirits would, if permitted to follow the bent of her own inclination, prefer beating the drum, or whip-

ping the top with her brother, to dressing and undressing the finest doll in her possession." My chief companions in my early years were two brothers about my own age: I played at all their games with as much satisfaction as they did, but I was as fond of dolls as ever a girl was, and felt my greatest pleasure in them. Lord Kaimes appears to think that a fondness for ornaments makes a girl fond of dolls: he says afterwards, "in due time the doll is laid aside, and the young woman's own person becomes the object of her attention." I may be laughed at for advancing such an opinion, but it appears to me that there is actually a natural instinct in girls which leads them to be fond of dolls: the feelings of a mother I consider the most powerful in nature; may not some dawn of these feelings exist even in a very young girl? she not only "dresses and undresses her doll, and buys what ornaments will suit it best," but nurses it, talks fondly and sings to it, offers it food, puts it to bed, and carefully

covers it up: all this seems to indicate something better and more powerful than vanity and the love of dress. It may be said that this is imitation, but the child evidently takes pleasure in the imitation, and in imitating the duties of a mother to her child.

CHAP. II.

PLUTARCH in his Morals says that "the chief study of parents should be to become themselves effectual examples to their children, by doing those things which are right, and avoiding all vicious practices, that in their lives, as in a glass, they may see enough to give them an aversion to vice. They who chide their children for the faults they commit in their own persons, do, though they think it not, under their children's names accuse themselves: if their lives be utterly vicious, they lose the freedom even of reproving their servants, much more do they forfeit it towards their children; nay, they even make themselves their

counsellors and instructors in wickedness: where the old are abandoned, the young must of necessity be so too."

Rousseau says, "of all the branches of education, that which is bestowed on infants is the most important, and that branch incontestibly is the province of the female sex." Providence has bestowed a high dignity on woman; to her is confided the formation of the mind of man: they who degrade her to an inferior rank in the scale of creation, will do well to reflect on this: and she likewise will do well to reflect deeply on the importance of the charge committed to her. If first impressions are the most lasting, what care should a mother take in making those first impressions; how watchful, how observant should she be; how indefatigable in her study of the progress and the operations of the human mind, that most stupendous of all structures, even from the earliest dawn of intelligence. There are various ways of making instruction a perpe-

tual source of interest to children. Dr. Doddridge relates that he acquired a knowledge of the history of the Bible while sitting on his mother's lap, a mere child; she explained to him the pictures representing a part of this history, on some Dutch tiles, with which the chimney of the room in which they usually sat was adorned. I remember learning in the same manner from the engravings in Saurin's French Bible; and recollect the pleasure with which I used to contemplate the figures of the infant Moses, and the young Joseph. Pictures afford lessons of piety and morality to very little children, as leading to short abstracts of the histories they refer to: children may be told too, that when they can read, they will be able to find out the meaning of the pictures for themselves. It might be well to awaken their curiosity about some, without gratifying it, that a desire to read may be excited in them. Instruction may likewise be given to young children, by repeating little pieces of poetry

to them: I mention poetry, because the rhymes attract the ear, and hence fix themselves on the memory. I remember teaching a little girl, before she could say her letters, as she sat on my knee, to repeat little hymns after me, and the learning these pleased her as much as playing with any toy that she had; insomuch that she looked forward to the times when she was thus to receive instruction. My mother has often related to me that when a child, after she went to bed, an aunt of hers used to come and lie down beside her, and tell her little histories, and teach her psalms and hymns, and that she felt great pleasure in being thus taught, and spoke of her aunt's memory with affection, from this remembrance. With respect to very young children, some people think that it is right to talk or to repeat absolute nonsense to them, because they cannot understand sense. An ancient philosopher said, "there is no difference between living and dying." Some one asked him why then he did not destroy himself?

his reply was, " because to live and to die is the same thing." If nonsense and sense are the same thing to a child, for our own edification we may repeat what has some sense in it, and not go through a string of foolish rhymes to children, which would become only an ideot to utter; yet what volumes of such trash are daily sent forth, some of which, but that it would disgrace any serious thoughts on the subject of education, I should here enumerate, in order to hold them up to contempt. Let it be remembered too, that for children, and young children, Dr. Watts, as Johnson says of him, " condescended to lay aside the scholar, the philosopher, and the wit, to write little poems of devotion, adapted to their wants and capacities, from the dawn of reason through its gradations of advance in the morning of life." A pious mother or nurse, if she cannot edify the child under her care, may edify herself by repeating the Cradle Hymn; and if, as soon as a child can speak, it must be taught to repeat something, one

or two of his beautiful little pieces would certainly sound better in our ears, than the trash put into the hands of a little child by a foolish teacher; when this child begins to understand, he can perceive a meaning in the former, but in the latter what can he discover but what it is, a mere jumble of silly words? I am happy to notice too, and to mention here, with the regard which seems due to them, "Rhymes for the Nursery," and "Hymns for Infant Minds," written by the Miss Taylors; as likewise their "Original Poetry," for children of a larger growth. It is no insignificant, no trifling employment to study children, and to write to their capacities. If it be interesting to watch the progress of vegetation, how infinitely more so is it to trace the unfolding of the human mind: if with unremitting care we foster and rear a young plant, that it may one day become a flourishing, and a beautiful, and an useful tree, shall the plant which we hope is to flourish in immortal beauty and virtue be deemed

beneath our tenderest, our incessant, our unwearied attention and exertions? Surely not. "Take heed how ye despise one of these little ones:" let those be honoured who devote their talents to their use and advantage.

It appears to me a good method for teaching children their letters, to have an alphabet, with the picture to each of them, of some thing or animal, of which the initial forms the letter: by association the child will more readily retain the name of the letter, and at the same time the particular quality of the thing or animal may be taught: this might be rendered one of the great amusements to children. Take them to the fields, and shew them a living cow, a horse, or a dog, they will remember the letters which begin their names, will recognize the figure of the animal, and thus a still wider scope is given for their ideas to expand. Miss Edgeworth thinks that children must experience great difficulties in

learning to read and spell first from the different pronunciation of letters in different words. Children learn to speak from hearing others speak, before they learn to read or spell, and therefore they do not make the mistakes in pronunciation which have been supposed: a child has learned to say *are*, *any*, *all*, *at*, before he has an idea of spelling, and when he comes to learn this, he will not confuse the different sounds of the letter *a* in these different words.

Grown persons sometimes imitate the imperfect language of young children: how then, should they learn to speak intelligibly? Let great plainness of speech be used with them, but take heed that it be plain.

CHAP. III.

THERE is a custom among parents and friends to permit young children to have and to do every thing because they are children: if any of us could come through life with the gratification of all our desires, or if this would make us happy, it might be perhaps well to refuse children nothing; but every one knows that this is impossible. We must all experience disappointment, and we must all submit our will to that of others, let our rank and station in life be what they may: there are laws to which even a monarch is subjected. Is a child's present happiness increased by excessive indulgence? Give him every thing he wishes

for, but in a short time he will wish for something it is not in your power to give, and then he is miserable, and you have made him so: the most indulgent parent is in reality the most cruel one. There is a vast difference between ready obedience and servile timid submission: there is no occasion for tyranny to insure the former, though the latter is certainly the offspring of tyranny, and this consequence will result from it, that the slave will in his turn become a tyrannical parent, revenging on his children the injuries he sustained in early life. "Give," said an ancient philosopher to his acquaintance, "your child to a slave to be educated, and instead of one slave, you will have two." Opportunity however will be all that is wanted to convert the slave into an oppressor. There is kindness and wisdom in training children to habits of obedience: they can easily be made to understand that their good is consulted, even in denying their wishes. Young children are in general fond of staying up beyond

the time that they should go to rest: how often do foolish mothers, because they will not make the poor things unhappy, allow them to sit up, till they are both unhappy and unwell, and then they are conveyed to bed in tears! I have seen very young children persuaded to go to rest, even by appealing to their reasoning faculties. On a summer evening, point out to them the setting sun; tell them that it will very soon be night, when every creature sleeps except the wild beasts of the forest: shew them the little birds going to take shelter in the trees; make them observe that the lambs have lain down in the fields; and say that little children should go to sleep when the lambs and the birds do. This plan has, to my personal knowledge, been adopted with success. Be firm: children will perceive that you are so, and obey you without a murmur. A little girl expressed some hesitation in doing what her father desired; he simply said "Mary," and she obeyed instantly.

An argument made use of by weak parents, for the excessive indulgence of their children is, "Poor things, they will meet crosses enough by and by, and so they shall not be crossed now." A most powerful argument indeed! One would suppose that it should have a directly contrary tendency. We are the better able to endure greater trials from having been subjected to lesser ones. The calamities of life bear the hardest on those who have lived long in prosperity. Perhaps the greatest evil in the lot of humanity is, to have suffered no evil: let the weakly indulgent parent be assured that never to contradict a child is the surest method to make the unavoidable evils of life crush and overwhelm him altogether. Without looking so far forward, what is to become of a child, gratified in every wish at home, when he is sent to a school, where perhaps every wish is, and must be denied him? where instead of dictating to all around him, he must obey, nay, be the slave of even his school-fellows in every thing they may

chuse to exact of him? Will he then feel grateful for the fondness which indulged his every whim? Will he not rather lament that he had not been taught obedience, where obedience might have been prompted both by affection and duty? With respect to a young girl, unlimited indulgence is more injurious still: Nature seems to point out as a proper quality in a female, a certain degree of compliance and submission of temper: I am an advocate neither for Mahometan slavery, nor for the *Rights of Woman.* Let females occupy their proper station, and this no man of common sense will refuse to allow them to do: of the two, however, a woman had better be a slave than a tyrant. Can there be a more odious sight than that of a little girl dictating to her father and mother, stamping her foot at the servants, and talking to them as if they were of an inferior race of beings: every feature of her face distorted with passion, because she cannot have what it is impossible to give her? What sort of preparation

is this for the obedience, I will venture to say, the meekness and docility which ought to form a part of the female character? Is it not probable that in more advanced years, she will set all decorum at defiance, nay, trample on the rules of common decency? that on meeting some of the ills of life she may madly attempt suicide; and at all times transgress the laws of modesty with an unblushing face, and vindicate her transgression? Is this an overdrawn picture? No: such have been the sad consequences of passions unrestrained. "Train up a child in the way he should go, and when he is old he will not depart from it;" reverse the saying of the wise man, and too surely will he persevere to old age in the way he should not go. Would parents make their children really happy, both in childhood and in riper years, let them teach them subjection to the will of others, to suppress some of their desires, to forego some of their wishes. In human life, there is no occasion to seek for opportunities of

giving lessons to children; unavoidable circumstances will arise to furnish you with the means of instructing them: a considerate parent will profit by such circumstances. There are few of us who have not in our early days been disappointed of a favourite scheme, or a party of pleasure, by a rainy day, by an attack of sickness, either in ourselves or our friends, by many other causes: a child sees that such disappointments cannot be avoided, and a very little reasoning will reconcile his mind to them: cheerful submission on his part, is a source of happiness to a child; he perceives that by it he endears himself to his parents and his friends: he can early be taught, that what is for his good will not be denied him, and he learns to suppress improper desires.

CHAP. IV.

IT is of importance to study the peculiar tempers of young children: there is in some a degree of reserve, and timidity of disposition, not unfrequently mistaken for sullenness and obstinacy. The methods put in practice to subdue the latter, serve but to increase and confirm the former, which pains should be taken to remove. When I was between four and five years old, I went to a little day school in the neighbourhood of my father's house; during one of my intervals of holidays, I was given to learn as a *task* the first chapter of the Hebrews; I shall not here stop to enquire into the propriety of giving a chapter in the Bible as a task to an infant, or chusing such a chap-

ter; lying in bed with my mother one morning, she desired me to repeat this chapter to her, but I did not; she was angry with me, and imputed my not obeying her to obstinacy: but she was mistaken; I remember my feelings at this moment: reserve and timidity withheld me; I found, however, that she was displeased, and some little time after repeated my task voluntarily. In endeavouring to correct even obstinacy and sullenness, perhaps harsh methods are better avoided: they have a tendency to harden the temper. Among the first requisites in a parent or teacher, are unwearied patience and perseverance; a dull child will by anger and passion be rendered duller still; a child of quick apprehensions has also quick feelings, and will be made miserable. We cannot begin too soon to correct a passionate temper in children; direful in all ages have been the effects of violent passions unrestrained. Cain killed his brother: perhaps, had pains been taken in his early days to subdue his temper, this catastrophe

would not have taken place; but, alas! how were those parents to teach him forbearance who could forego a life of perfect happiness, for the gratification of one of their lowest appetites? Here again, parents have a lesson to attend to the government of their own conduct, if they would well direct that of their children. I have heard of a person, who when a mere child, would throw away in a fit of passion, a cup in which medicine had been given him; and this person, in more advanced life, has threatened to murder his nearest connections. A disease may be eradicated in its first beginning, but when it has taken deep root, and infected the whole frame, it is seldom that the powers of medicine will avail. The example of Cain affords a striking lesson to children. Without being passionate, children are in general impetuous and impatient; what they wish to have and to do, must be had and done immediately. "Children should be formed to resignation: this may be done from the first; a child exces-

sively indulged becomes wayward and impatient; whereas, if his real wants are supplied, his pains relieved when it is possible, and his caprices disregarded, he learns to set bounds to his desires, to bend his will to the will of others, and to bear unavoidable ills in patience."* The progress of every thing around us affords us the means of giving useful lessons to children on this subject, and lessons perfectly easy to be understood by them: the bee making honey; the ant toiling patiently to carry home her winter store; the fruit and the flowers advancing so slowly, that their growth is imperceptible; buildings increasing from day to day before their eyes; the gradual progress of the sun, from the morning dawn to the perfect day; even the increase of their own bodily stature, all may be pointed out as lessons of patience to young children; in their studies too, such lessons are useful, that they may not be discouraged with difficulties in the begin-

* Charters's Sermons.

ning. What is slowly done, is generally done the best; and here a caution may be given to parents, not to form too hasty judgments respecting what they may consider as indications of peculiar dulness, or quickness in their children; in this point they are frequently apt to err, and a child of quick apprehensions is rendered pert and conceited, by being prematurely brought forward, while one of perhaps better abilities, though more slow in displaying them, is depressed and discouraged. A gentleman of quick temperament himself, had two sons, of the respective ages of six and four, whom he educated himself; the elder appeared remarkably clever, and learned immediately whatever he was taught: the other seemed dull of comprehension, and could with difficulty attain the spelling even of the most simple word; the father was delighted with and proud of the first, and pronounced of his younger brother, that he would never possess even a moderate capacity. A lady of superior sense and discern-

ment, who was in the habit of making frequent visits at his house, said to him, "depend on it my friend, that if any one of your children distinguishes himself by superior talents, the boy of whom you think so little, will be that one." Her prediction was fully accomplished; for his learning and genius in after-life, could be excelled only by his virtues. He was then one of a numerous family, and the first of that family; his elder brother, though respectable in point of understanding, was very far his inferior.

CHAP. V.

THERE are some children, who early give indications of peculiarly tender feelings: such are objects of strong interest and regard to parents and friends, and well may be; yet should it be under control that they are so. Dr. Doddridge relates a charming anecdote of a little daughter of his, who died at the age of four years; although in his sermon on her death, in a short account which he gives of her, and in the anecdote about to be related, it is perfectly easy to trace the affectionate father, parents may discern likewise the possibility of giving very early instruction to a child: for even in this little girl, we behold the in-

fant image of her amiable and excellent father; she was the darling of all his friends, each of whom was solicitous, from her engaging qualities, to have her society; he said to her one day, "My dear, how is it that every body loves you?" she replied, "Indeed, papa, I do not know, unless it is because I love every body." With such a father, what might not have been expected from such a child? yet in general, warm affections or feelings must be directed and restrained, lest in after-life they become a source of exquisite misery to those possessing them, or unfit them for the more painful duties of life, which there are few who are not called on at some period to fulfil. I have seen an infant in arms quiver the lip, and at length melt into tears when her sister played a slow and affecting tune; and a little boy of three years old, when his mother, as he sat on her lap, sung to him a Scots ballad about a girl who wandered over the mountains covered with snow, without shoes and stockings, burst

into tears, and exclaimed "I'll give her mine." In being pleased with such indications of delicacy of feeling in their children, let parents be cautious that it degenerate not into excessive sensibility and selfish feelings; but on this subject more hereafter.

Pride is a fault observable in very young children; but from whom do they learn it? it certainly is not innate, for a child is conscious of helplessness; those around them teach them the lesson. Children are too much encouraged to treat servants as if they were of an inferior race of beings. All parents who can afford to hire servants employ them to perform the more unpleasant offices for their children, and to wait on them by night and by day; and it is the fault of parents if they allow their children to despise the persons to whom they are so much indebted; every hour's experience teaches a young child his dependance on a servant for at least his inferior comforts in life: he should be taught gratitude for these.

"Except ye humble yourselves and become as little children:" this expression seems to imply that humility is, and ought to be, a distinguishing mark of children; when to their natural weakness, helplessness and dependance, the grace of humility is added, how amiable, how engaging are they, what a hold do they take on all the strongest affections of the heart; but to see a little creature, who can scarcely walk across the room without assistance, giving itself airs of pride and consequence, is utterly preposterous. I have heard a child of three years old say to a servant in a commanding tone of voice, after it had eaten as much as it could, and much more than should have been allowed it, "Take away my plate;" now what are parents to expect from permitting in their children such language as this? A servant who receives high wages for her attendance on children, may from this consideration submit to be thus commanded, but from no other: human nature, but for self-interest, would revolt from the

degradation. Let parents recollect too, that if they subject their servants to such servility in their presence, they may perhaps take revenge on their little tyrants in their absence; if a grown person, who has no tie of foolish fondness, apparently submits to the orders of a baby, there is a reason for it, or an opportunity of revenge. Domestic animals afford obvious and useful lessons against pride in children: they are in general fond of these animals, and feel interest for them; shew them the young kittens, their helplessness, and the care and attention of their mother to them: they will learn to be humble, and they will learn to be grateful.

I have mentioned servants in particular, because they are almost the only persons whom young children presume to make the objects of contempt. So far from keeping children altogether out of the way of servants, which some writers have recommended, but which is scarcely possible, if at all

so, some of our most important lessons for their future conduct in life, may be furnished from the circumstance of having servants about them; that goodness arises from no condition in life; that a virtuous servant is more to be esteemed than a proud and haughty child, or a wicked master. A wise parent will say to a child, who, or what makes you to differ from a servant? you might have been born in a station to become one; and people have become servants who were once richer and greater than your father and mother. The story of the little captive maid, by whose advice Naaman was cured of his leprosy, is a striking lesson for children and for parents too, not to hold servants in contempt; happily, slaves are unknown here. Joseph, whose whole history affords instructive and interesting lessons to children, once filled the station of a servant.

A fault nearly akin to pride, and which early appears in children, is vanity; but

for this too, their teachers are generally to blame. I know not how vanity should be innate, or how a child should think itself finer in a muslin frock trimmed with lace, than in a plain one, unless it were taught to prefer the one before the other. Females have been particularly charged with vanity; I should not think that a girl of three years old was more vain than a boy of the same age: I have seen young master quite as vain of his blue coat covered over with gilt buttons, as little miss of her fine sash and red shoes. A little girl who visited me occasionally, used to say to me with an air of importance, "Am not I very fine? I have got on a nice muslin frock and yellow shoes:" I replied, "I have got on a white gown and brown shoes, but I do not think myself fine; you are a clean little girl, and I like to see you clean, because it is good for you to be so." On her further visits, she would say modestly, "I am a clean little girl:" I endeavoured to explain to her the propriety of being clean, and she appeared

to understand me. Personal beauty is one of the things of which young children are said to be vain; we do not perceive that young children take notice of those around them, so as to be pleased or disgusted with beauty or ugliness; I have known them greatly attached to a negro servant: and the handsomest stranger will have no charms for them, compared with the plainest persons they have been in the habits of seeing; when therefore a child values herself on her fair skin, her glossy curling hair, or her pretty blue eyes, it is because you have praised them to her, or in her hearing; after you perceive that you have taught her to be vain of her person, you think it time to correct the impression, and then you say to her, "I hope you do not think yourself pretty, what, such an ugly little thing as you?" but this serves only to confirm the poor child the more in her first lesson, for she has discernment enough to discover what you really think: this is no fancied

representation: many people will recognize the original in their own observation.

Gluttony, and a fondness for what their instructors are pleased to term "something nice," are early taught to children; one of their first lessons should be, that there is no distinction between one kind of food and another. I remember being told by a little boy, who went as a day boarder to a school in the neighbourhood of his father's house, that his mother always kept "something nice" in the cupboard for him when he came home: she thus taught him to be gluttonous, by giving him more than he needed to eat; an epicure, with her "something nice;" and discontent with his fare at school. The love of sugar plumbs, and tarts, and wines, is not inherent in children: it is their almost constant lesson, "Be a good child, and you shall have some sugar plumbs;" "If you will let me wash your face, you don't know what a nice piece of plumb cake I have got

in my pocket for you;" "Say your letters like a good boy, and you shall have some sweet wine after dinner:" Is it possible that a child thus carefully instructed, should refrain from setting a value on these *dainties?* It is evident likewise, that we ourselves consider such things as worthy of being prized, otherwise they would not be held out as bribes to children; a little self-examination will serve to teach us this mortifying truth; and if on learning it we aim at our own cure, we shall be better able to refrain teaching such lessons to children; let them see that we set no value on one thing above another, and neither will they. There is a most absurd custom of distinguishing particular days, by particular kinds of food; I have seen children, for some days before Christmas day, jumping and singing, from the expectation of regaling on roast beef and plumb pudding on that day; and a birth-day, or other occasion of rejoicing in a family, is generally celebrated by an accumulation of "nice things:" circumstances

cease to be trivial and insignificant, when they contribute to form the character; the little glutton, or epicure of three or four years old, may in after-life, waste his substance and his health in riotous living, and then may come the consequence, that he shall be fain even to eat husks with the lowest of the brute creation. Such are often the effects of early indulgence as it is termed: and here again the indulgent parent becomes the cruel one. Baxter says that the fondness of mothers in letting their children eat and drink what they will, lays the foundation for most of those evils in life which arise from bodily indisposition. It might be supposed that a consideration of the health of children, would prevent those around them from feeding them luxuriously; a very slight observation would serve to convince them that those the most plainly, nay, even in some degree scantily fed, are the most healthy and active. Those who have the management of children, owe it as a sacred duty to them, to endeavour in

their early years, to establish a good, or to reform a bad constitution in them; for without the enjoyment of health, other comforts are of little avail: one of the principal means to preserve or attain this enjoyment is simplicity of living.

CHAP. VI.

ANOTHER of the sayings of Plutarch in his morals is, " We are to accustom children to speak the truth, and to account it, as indeed it is, a matter of religion to do so." Were any one to say to some parents, professing both religion and morality, You give, yourselves, to your children daily lessons of deceit and falsehood, how would they startle at the accusation! yet, let them strictly examine their conduct and conversation, and then pronounce sentence themselves. The son, in the fable, who at the gallows bit his mother's ear off, for allowing his petty thefts in childhood to pass unheeded, inflicted a just punishment on her;

but what does that parent deserve, who not only passes over, but encourages and teaches falsehood, that inlet to every other vice? The vice of falsehood is certainly an acquired one: a child never accustomed to hear lying and deceit, will not lie nor deceive. The integrity of children will be diminished by hearing their parents say to a visitor, "I shall be very happy to see you at dinner," when as soon as that person is gone, these parents will vilify him, and wish he may not come: this conduct, and similar, has lately been ridiculed in a very popular work;* the satire is just and good: but I have yet to learn that it becomes a child to hold up his own parents even to deserved contempt, and though but in a romance. As, however, the satire is just, let parents take heed to their speech. "Teach your children truth, by your conduct towards them; never impose on them, never break

* Thinks I to myself.

your word; do not recommend and sanctify falsehood by your own example: this is done oftener perhaps than parents are aware.* I have seen, and seen with indignation, in the presence of children, a visit announced to the family at an unseasonable hour; the master and mistress before their company were ushered in, have poured forth a torrent of invective against them, and then smoothed their countenances, and received them with every appearance of a cordial welcome. Is such conduct as this of no importance? Then deceit and dissimulation are trifles, and the native honesty and integrity of children, and their undisguised expressions of what they feel may be laid aside whenever convenience directs, because they are no way essential in the formation of a virtuous character. I have seen a child of three years old watch the countenance of its mother, to know what answer

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* Charters.

it was to make. A child taught to lie, by and for his parent, will learn to lie for himself, against that parent, when a purpose of his own is to be gained. Children are in daily habits of hearing their parents give orders to servants to deny them; but this practice will be considered more at large, in a few thoughts respecting servants, to be introduced hereafter. As the custom respects children, let parents be admonished; here an absolute violation of truth is taught them: the servants, in their turn, may teach the children to lie for them:—"Your father and mother think it no harm, why should you?" In the first letters of children to their parents, when they sign "your dutiful and affectionate child," it would be useful to ask them what meaning they attach to this signature, and if they really are what they have asserted themselves under their own hand to be; point out to them the value and the necessity of truth, the danger of asserting a falsehood: this may have some influence in teaching them to become, if they

are not already so, dutiful and affectionate. People in after life are in the habits too of signing themselves the "sincere and affectionate friends" of those for whom they feel neither affection nor friendship: a vile prostitution of terms which should be held sacred. One taught to love truth and integrity in early life will scorn this, whatever custom, and the fashions of the world may dictate. We should never say nor write what we do not actually mean, and it is of great consequence that this lesson be taught to children, even on the most trivial occasions. Even were not truth one of the first of virtues, we should love and practise it, for the pleasure, the security, the advantage which it procures us. He who lies to hide a fault, makes that fault double; there is hope of him who makes a candid acknowledgment of one, that he will endeavour to avoid it in future: the strict adherent to truth will scarcely fall into any gross vices: virtues are united together. If "he that offends in one point is guilty of all," may we not

on the other hand suppose that he who is strict in the practice of one virtue, will practise others also? As children are early taught to deceive, so falsehood quickly springs up. A little girl once told a lady that she did not love her. "Oh!" replied the lady, "when you come to see me, and get some of the pears in my garden, I dare say you will love me then." "I will first take the pears, and then tell you what I think," answered the child. A lady was at the house of a friend in the country, where a little girl was also on a visit: there were some very fine filberds in the garden, which the child was forbidden to touch; but the lady observed her to walk backward to the tree, with her hands behind her, and pull a bunch: the lady went up to her, and reproved her for doing what she had been forbidden. "Madam," said the child, presenting them to her with a graceful air, "I gathered them for you." Children are careful observers; a young girl was taught by

her governess to hate and avoid falsehood, yet this child immediately afterwards heard and remarked that she told a falsehood to her mother. Our lessons are all in vain unless our conduct corresponds. They who merely teach, without feeling and practising what they teach, will infallibly betray themselves even to the observation of a simple child. Unless we love virtue and truth, we need not pretend to do so, the disguise will be too thin. Charters says, "Some wantonly tell lies to children, and then laugh at their simplicity for believing. It is laughing at an amiable disposition, a disposition to believe what is said, which bespeaks the truth and innocence of their own hearts: it is teaching them to suspect others as deceivers, and in their turn to deceive." Dr. Doddridge disapproves of children practising little tricks on each other. Parents should be watchful that in their amusements they observe candour and openness with one another; little tricks and deceptions lead to

dishonesty and falsehood as they grow older. Cunning is one of the most odious vices of advanced life, but it is more peculiarly odious in childhood, because it offers such a striking contrast to the simplicity and sincerity and candour which we look for in the day-spring of life, and which it is so delightful to contemplate. Let parents respect truth and candour themselves, and their children will respect them; let them neglect these, and on their heads should fall the guilt of the falsehood and deceit of which they set the example.

CHAP. VII.

THERE is a Turkish proverb which says, "the corruption of a fish always begins at the head;" meaning that bad masters are the cause of bad servants. There is much truth in the proverb, and when servants are censured, which happens almost universally, it would become their superiors to examine into their own conduct, as perhaps giving rise to depravity in their dependants. Some writers on Education are very severe against servants, and say that children ought not to have the smallest intercourse with them. There is scarcely a possibility, whatever are the circumstances of parents, of keeping children altogether from the society of serv-

ants. A mother, even though she be but in middling circumstances, has claims upon her time, independently of her children, which must be attended to: but certainly it ought to be one of her first studies to find virtuous nurses and servants; and the grand point toward the attainment of this object is to be virtuous herself. I have however known the imaginations of children polluted by servants, where the conduct and conversation of the rest of the family were blameless. To begin from the earliest stages, I am afraid that there is scarcely one of those persons usually hired as wet nurses, a respectable married woman: indeed one of this description will hardly be allured by any bribe, to quit her own infant, and her own family. What is to be expected from admitting an unchaste woman among children? There may be those of an elder growth in the nursery, and while there is a risk of her poisoning the health of the infant under her own peculiar charge, she may commit a more grievous crime still,

by corrupting the minds of the others. She may likewise corrupt her fellow-servants.

There are some good servants, and in process of time probably their numbers will be increased. The benevolent efforts which are now almost universal, to instruct the lower classes of the people, have a happy tendency to do away the general complaints of the worthlessness of servants: for ignorance is one of the great sources of vice. "The British and foreign Bible Society, and other societies for doing good, the Cheap Repository, conveying moral and pious sentiments, by popular attractive ways, the prevalence of Sunday schools, and growing attention to education in all its branches, are auspicious features of the age." * A good servant where there are young children is an inestimable treasure, and such are to be had.

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* Charters.

Edgeworth says, "Servants must have no communication with children if you wish to teach them the habit of speaking truth." Of whom do servants learn falsehood? Of their masters and mistresses. Is not the practice of what is called "being denied," almost universal? and are not servants instructed in this piece of falsehood? Edgworth does not disallow the custom of giving orders to say you are not at home when you are:* but a falsehood is a falsehood, and there should be no distinction between one lie and another. If we teach our servants to speak falsehood for us, are not we at least in part to blame, and have we any right to complain if they turn our instructions against ourselves? I never yet was denied by a servant, and if I have any knowledge of my regard for truth, I never will be. It is easy to say either in person, or by a servant, you have a particular occupation which engages you at present,

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* See Vol. I. p. 199, Chap. on *Truth*

and you think that your visitor will not be angry with you that you must pursue it. We should be better without the acquaintance of those who would take offence at such an acknowledgment. This custom of denying one's self is finely ridiculed in a dialogue between two of the ancients,* one of whom had made a visit to the other, but was told by his servant that he was out, although his friend had accidentally seen him in the house. A short time after, the visit was returned; the man himself called out that he was not at home. "How! not at home, when you are actually speaking to me?" "I believed that you were not at home on the authority of your servant, and you will not believe that I am not, when I tell you so myself." It is matter of regret that the custom remains to be corrected in our days, or rather exists in a formidable degree.

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* Scipio and Ennius.

Many writers have directed us not to make confidants of servants; but a distinction should be made between those whom we have not tried, and those who have served us long and faithfully. One of the incitements to virtue is lost if no peculiar marks of favor are to be shewn to long perseverance in it. Servants are beings of like feelings with ourselves, but the circumstances under which they were born and bred have compelled them to service, as a subsistence: they have to submit their own will entirely to the will of others. A general condition (and it is a hard one) when they enter a place is, that they shall have, as it is termed, no followers: they are thus debarred from the pleasure of occasional intercourse with their relations; or supposing an attachment of the heart, this must also be relinquished, or deceit must be practised. Let masters and mistresses, if they have feelings themselves, recollect that their servants have them likewise: let them be al-

lowed the indulgencies which human nature calls for, and I much mistake if they turn out the worse for such indulgencies. To nursery maids, if of good character, peculiar kindness should be shewn. Let parents, at least let mothers recollect, that the care of children involves many unpleasant offices, which it would seem to require even maternal tenderness to perform without shrinking. If an attendant on children, merely as concerns their bodily wants, perform her duties well, she is to be valued: she submits to close confinement, to bodily fatigue, to unpleasant offices, (as already named,) to sleepless nights. Those who love their children will regard her.*

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* I cannot refrain from mentioning here a class of people who seem entitled to peculiar consideration from those who have received the benefit of their services: I mean monthly nurses. Their occupation is one, to which Captain Barclay's journey of a thousand miles in a thousand hours, is an utter trifle; and this occupation continued perhaps for

The custom which has been recommended of speaking to servants on nothing but their business, is proper with regard to those who have been with us but a short time; but an old servant should be an humble friend: there are few minds so utterly ignoble as

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five and twenty, or thirty years: it brings on premature old age, and many diseases, the result of fatigue, and incessant watching. Women of this class I am sorry to say, from personal knowledge, are most generally left, when they are past their labour, unprovided for. To a charity for the relief of aged women, to which I had once the honour of acting as secretary, a very great proportion of the applicants were decayed monthly nurses. Let mothers in easy circumstances recollect that their own health, at a very precarious time, was committed to the care of such a nurse, as were likewise their infants in their first days. A respectable woman of this kind attends perhaps twenty ladies. When she is past her labour, a small contribution from each of these, weekly or quarterly, might render her old age easy and comfortable. They owe this to her as a debt of gratitude, and so do their children after them.

not to feel some humiliation from a state of servitude: let the fidelity of years be rewarded by the softening, nay, the removal of this feeling. A servant who has acted a virtuous part, will not be likely to grow arrogant, or to forget her station, from being treated with familiarity by her superiors. A gentleman of considerable fortune in Scotland, whom my mother and I staid with for a short time, a few years ago, was, during that time visited by a woman who had formerly been a faithful servant to him: she was admitted to sit down with him, his family, and their company. A serving woman in Scotland lived forty years in that capacity in one family: at the end of this period, a brother of her's died in a distant country, leaving a considerable property, and no relation but her:—she of course inherited it:—became a boarder in the house where she had been a servant, observed always the strictest propriety of behaviour, and at her death, bequeathed her fortune

to the children of her old master and mistress.

Miss Hamilton, in her Letters on Education, is liberal in her opinions respecting servants. Like her, I know one servant, who had the care of me during infancy, and indeed taught me to read, before my parents thought this necessary: her integrity has been uncorrupted through many trying scenes of life; she has suffered poverty and hardship, but she never suffered loss of character. She, while in servitude, lived but in two families, my father's and another. The last time she visited me, I desired her to sit down to dinner at the same table with me, but all my entreaties could scarcely prevail on her to do so. Servants are uniformly included in the advices given in the Epistles in the New Testament; their duties, and their rewards are pointed out. Those who live some time in a place, acquire insensibly something of the habits and way of thinking of their masters and mistresses: they do this the more

where they are attached to their employers, for we all imitate those whom we love. It is a common saying, that masters may be judged of by their servants: every person's observation has probably furnished more than one instance of its truth. I never feel at home in a house unless I receive a welcome from the servants. At one place where I visit, where these are numerous, I am as certain of a kind reception in the absence of their superiors, as if they were present. These servants have been for some years stationary, and my heart is gratified at every visit I make, by witnessing their behaviour. If we imitate those whom we love, we also imitate those whom we hold to be superior to ourselves: hence it is that if a monarch be vicious, his reign is generally marked with the vices of his subjects: those who are in superior stations should consider this; and let it be one of their grand incitements to virtue. With what face can we reprove servants for vices of which we are notoriously guilty ourselves? Do we teach

them falsehood, and then reprove them for being liars? Do they see us proud and arrogant, and will they not become so likewise? Are we restrained by no tie, moral or religious? What then are we to expect from them? A serving man, who had learned infidelity from his master, very justly reproved him, on his upbraiding him with his having stolen something from him, and asking him if he were not afraid of the gallows: "You, sir, removed my principal fear, and are you to upbraid me, if I chose to incur the lesser danger myself?" With respect to the education of children, I do not wish, even in its earliest stages, that it should be confided to servants; if it be, I consider that parents forego one of the sweetest gratifications which a kind Providence has so bounteously placed within their power. It appears to me, indeed, that it is the chief delight of a virtuous husband and wife, to watch and direct the progress of their children; but the aid of servants in lesser matters is absolutely requisite, and

may be made of high utility. I have heard complaints made of the tyranny of nurses over young children, yet still I should be inclined to refer this to tyrannical parents; for an affectionate parent would examine into, and discover the temper of the nurse to whom a child was to be committed. I think too, that there are few natures so savage, particularly among females, as not to feel a kindness for children: there is scarcely a girl who is not fond of a young child. Wise Nature makes this provision, for young children require incessant care and attention. A woman, whether a mother or not, departs from the dictates of Nature when she ill treats an infant.

To say that there are no good servants, is to say that there is no virtue in the inferior conditions of life; and that virtue consists in rank merely. I have seen a tomb-stone placed over a servant, by her masters, and inscribed by them in token of her long and meritorious services. Dr. Hawkesworth

wrote an epitaph for one who had been a nurse,* and who, through a course of events, became the support of the person whom she had nursed when an infant, and died at the age of one hundred and two, full of years and of good works. Charters, in his Sermon on Alms, desires people to consider faithful servants who have been long with them. This implies that there are faithful servants. Virtue belongs to no condition in life; if it did, there could be no relative virtue. A king can shew a good example to his subjects, and can exercise a mild government over them; a master, in like manner, can set an example of virtue to his domestics, and treat them with lenity and condescension, even from a knowledge of their dependant state. In human life, it is necessary that one should have rule over another, otherwise endless confusion arises. If a sovereign loves his people, they will

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* Elizabeth Monk.

love him, and will obey him with pleasure, though with the consciousness that they are subjects: they know that he likewise is responsible to, and willing to obey, the laws of justice and humanity. The same holds good in all the relations of life. An affectionate wife feels it her pleasure to obey a virtuous and a kind husband. Wise, and good, and tender parents receive as the homage of love, the dutiful conduct of their children: good masters and mistresses will rarely fail to have good and faithful servants.

The philosopher Epictetus was not only a servant, he was a slave. As Mrs. Carter says, "there is something strikingly beautiful and humane in his consideration about servants," expressed in the following fragment from his writings: "It would be best, if both, while you are personally making your preparations, and while you are feasting at table, you could give among the servants part of what is before you; but if

such a thing be difficult at that time, remember that you, who are not weary, are attended by those who are: you who are eating and drinking, by those who are not: you who are talking, by those who are silent: you who are at ease, by those who are under constraint: and thus you will never be heated into any unreasonable passion yourself, nor do any mischief by provoking another." The great Author of the Christian religion "took on him the form of a servant." The centurion, a man of great power, and "under great authority," did not deem it degrading to come and implore him on behalf of his sick servant: but we see in this man the humility which belongs to true greatness: his servant was probably endeared to him by his good qualities, and these were undoubtedly strengthened and confirmed by his master's example.

CHAP. VIII.

A WRITER on Education says, with respect to books for children, "Examples to deter them from faults to which they have no propensity must be useless, and may be dangerous." We must admit the possibility that vice is innate, though circumstances may not have called it into exercise. Children should be early taught the distinction between virtue and vice, that they may early learn to love the one, and detest the other. Dr. Watts's Hymns for children are universally, and properly in use among them: he gives warnings and exhortations against the different vices into which children may fall. Supposing a child to be brought up without

the knowledge that vice exists in the world, how would he be qualified for acting a part in it? If he has never heard of vice, of course he will be armed with no defence against it. He that must be engaged in a warfare, should be prepared for it, or his downfall may be predicted with certainty. Children may learn virtue from examples of vice. In the history of the children who mocked at the prophet, they are taught to reverence age. From the cruelty of Joseph's brethren to him, their own feelings may suggest brotherly affection and kindness: from the fate of Ananias and Sapphira, they find the danger of falsehood, and the importance of truth. I am not an advocate for giving many books to children, nor even for suggesting thoughts to them: I would rather learn their own thoughts, and lead them accordingly: there is endless interest created in tracing these thoughts; they become our instructors. Many people accustomed to talk with children have had questions proposed to them by those chil-

dren, which they have found it impossible to answer. This proves that they have thoughts, and these wholly their own. The minds of children are generally too much loaded with the thoughts of others, hence they have little room for the exercise of their own. A lady, an instructress of youth, says, "I care not if my pupil learn but one line in a week, if she understand that line thoroughly." It is usual for a course of studies to be prescribed; when the child has finished reading a portion of history, he is not required to think on what he has been reading, and state his thoughts, and draw lessons for his own conduct in life: another study follows immediately: a lesson in geography is to be given: this is succeeded by the dancing master, by a lesson in drawing, in French, in Latin: then there must be intervals for meals, and for play: then the tasks are to be learned for the ensuing day, and thus years roll on, while he has never once been instructed in that most useful of all the branches of education, the

art of thinking. Hence we so often see persons advancing in life, who are nothing more than mere parrots, repeating their lessons by rote, puffed up by the little knowledge they possess, but without a particle of common sense to apply that knowledge properly. This is the miserable effect of systems of education in general. Teachers of youth set forth in their cards the variety of information to be acquired under their tuition. The improvement of knowledge is the most desirable attainment of any: materials destined to ornament a building, however splendid they be, crowded together in a mass, convey only the idea of confusion and chaos; but when we behold a fair structure, and that its decorations occupy their proper place, it is beheld with admiration. Let the structure of the human mind be attended to, and let it not be buried and lost under that which was but to give it grace and beauty: let that admirable distinction of the Poet be remembered:—

"Knowledge and wisdom, far from being one
Have oft times no connection: knowledge dwells
In heads replete with thoughts of other men;
Wisdom in minds conversant with their own:
Knowledge is proud that he has gained so much,
Wisdom is humble that he knows no more.

Cowper.

I know at this moment a girl of seven years old, who has just learned at school Goldsmith's Hermit, and the speech of Douglas to Lord Randolph. Now what possible ideas can this child attach to either of these two pieces? She can repeat them indeed, but for understanding them, she might just as well, without comprehending a word of the language, have learned a copy of Latin verses. What is taught to children, should be suited to their capacities, and for the exercise of their own thoughts. I remember when a child, finding in my father's library, Mandeville's Fable of the

Bees, and reading it with great avidity: doing this of my own accord, I was supposed to be a young philosopher; but alas! "Fable" and "Bees" were my sole attractions, for I well recollect not understanding one word of what I read, but going through the book in the hope that I should at last find something to interest me, though of course I failed in my research. A piece frequently put into the hands of children to learn, is Parnell's Hermit. The moral of this is decidedly bad; to do evil, that good may come: the companion of the Hermit, after having committed a series of crimes, turns out to be an angel from Heaven, sent to reform the errors of his thoughts. This is utterly improper for children, as tending to confound the distinction between virtue and vice. Children may be taught little pieces of poetry in a way to impress their minds more strongly than by mere repetition, by placing at the same time the objects which those pieces may represent before them. In a beautiful moonlight even-

ing, take a child out into the garden, and repeat to, and teach him that sublime hymn of Addison's, beginning "The spacious firmament on high." Point out to him the moon in her glory, and the stars in their course; and lead him to the "great Original," who thus shines through his works. While you teach a child Dr. Watts's hymn on the Setting Sun, shew him that glorious object: let him see the beauty and the frailty of the rose, while he learns "How fair is the rose." Dr. Doddridge says, "Children are to be instructed plainly, in the plainest things, and by the plainest words." He recommends a tender and affectionate manner of instruction. To parents he says, "if tears should arise while you are speaking, do not suppress them; a weeping parent is both an awful and a melting sight." Having said that I would not put many books into the hands of children, I shall not now give a catalogue of such as appear to me suited to them; but I cannot refrain from offering my tribute of gratitude

to the memory of the author of Sandford and Merton, a work which formed one of my chief sources of pleasure in my childhood, and which in more advanced life I read with pleasure still: neither can I refrain from mentioning the works of Mr. Lindley Murray, granting that these are principally collections from various writers, for young persons of all ages.

But to teach children, parents and other instructors must themselves have understanding: the blind cannot lead the blind; at least if they do, the consequences are obvious. Plutarch tells us to apply our minds to all such studies as may conduce to the right education of our children; and gives us an example, a woman of a barbarous nation: her name was Eurydice of Hierapolis: she, to enable her the better to instruct her children, when she was herself in her declining years, applied to the study of learning. The first step to wisdom

is to be sensible of ignorance; and they who take on them the charge of education should not do it rashly: it is one perpetually recurring, and because it is so, its importance ceases to be considered. The sun rises daily to cheer and bless the face of nature; the tide ebbs and flows again; the trees and the fields clothe themselves with new gifts, and verdure and beauty: these wonders are constantly renewing themselves before our eyes, and because of their constant recurrence, we heed them not: the heirs of immortality are daily committed to our care, and hence with utter unconcern we receive the sacred deposit. Crates the ancient philosopher was wont to say that if he could ascend to the highest place in the city, he would lift up his voice and proclaim thence, "What mean ye, fellow citizens, that ye are thus eager to amass wealth, and take so little care of your children?" What he wished to proclaim many centuries ago, may still be proclaimed in

our ears: yet it must be remembered that he that would reform the state, must begin with self reformation. He that would have wise and virtuous children, must himself study to attain wisdom and virtue.

CHAP. IX.

DR. DODDRIDGE recommends that children should be taught the observance of little forms of civility toward each other; trifling, as he says, in themselves, but trifles make up the sum of human happiness or misery. Love or hatred springs up from things that are imperceptible; here too, let the elder set the example to the younger. Our behaviour at home should always resemble that which we think it our duty to observe abroad. Who are the best entitled to our complacency and kind offices? A stranger whom we may never see again, a common acquaintance, or our father, our mother, our brother, our sister, those

with whom we pass our days? Politeness dictates that in company the first attentions should be paid to strangers, but benevolence, the spring of real politeness, will never permit us to neglect our nearest friends or relations. I have seen a gentleman of the most polished manners, giving an entertainment, on a particular occasion, to a large company: every one was treated with proper consideration; so were his relations, a venerable but infirm mother, sisters, brothers: dependants, servants, for he attended to all; and this was no shew for a particular occasion, it was his uniform practice. Children, especially those in a better station in life, are early taught, as one of their very important duties, the ceremonials of politeness to strangers and visitors. The preliminary steps to these, certainly ought to be civility and attention toward one another, and toward parents and teachers. The common saying, "too much familiarity breeds contempt," has truth on its side: there ought to be mutual respect in

every condition of life, and certainly in domestic life. Dr. Doddridge says, "We are to reverence children, if we desire they should reverence us." What must a child think when he sees levity in the behaviour and conversation of his parents? What must a child think, when he sees every form of civility and attention observed to visitors, and nothing but rudeness and neglect in the heads of the family, and the elder branches of it, toward one another? How are the ties of natural affection weakened, and finally worn asunder by the example of the latter, and how effectual a lesson in deceit is the former! Let me see the members of a family in harmony with one another, and I shall be proud of a welcome from them; but if I trace nothing but unkind dispositions among themselves, may I be far from the words and the looks which cannot possibly spring from the heart.

A parent (I mean one in the middling class of life, which forms the greater part

of the community) often reproves a child in presence of a stranger, in these terms, "My dear, why do you come into the parlour in such a rude manner; why are not your hands washed, did you not know that Mr. —— or Mrs.—— was here?" A child accustomed to respect and cleanliness, as due to those he lives with, will attend to both, though strangers are not concerned.

It is an advice of Plutarch, that children should be restrained from improper language; "for," he adds, "as Democritus said, words are but the shadow of actions. They should likewise be instructed to be affable and courteous in discourse. To render children agreeable to others in conversation, they should not be allowed pertinaciously to maintain all they say in dispute: they should bridle their tongues. It is a point of wisdom to be silent when occasion requires, and better than to speak, though never so well. Experience shews that no man ever repented of having kept silence,

but many that they had not done so." Parents have a custom of repeating to their guests, by way of entertaining them, the idle prattle of their children, and this, too, in their presence. Thus vanity and the love of talking are taught them. Such repetition, too, is calculated to render them disliked; for strangers feel it irksome. Let parents place themselves in the situation of their visitors, and they will find this to be true. But there is another custom, much more highly to be censured, which Charters reprobates very severely, and very justly: "Children are sometimes permitted, and even encouraged, to make satyrical remarks, especially if they have a shadow of wit in them. Heedless parents join in the laugh, and think there can be no great harm in it: but it is not agreeable to be laughed at by children, nor do we love the parents who allow it. The government of the tongue is an essential branch of religious discipline, and should be taught early. Turn your children's attention from what is laughable

in any human infirmity, to what is painful and humiliating; they will melt into compassion and sober thought."* A striking warning against the vice of mockery, too often likewise allowed in children, is given in the history of those children who mocked at the Prophet Elisha. How can parents and others listen with unconcern, nay, even with merriment, to an infant of days, as he may be called, mocking the feebleness of age, the distortions of deformity, the effects of disease! What security have I, or has that child, that every calamity incident to human nature will not overtake us? A talent for mimicry is dangerous at every age; it has made many enemies, but never yet gained a friend. We are all sensible of this truth too; that whatever pleasure we may derive from seeing others ridiculed, no one could ever endure to be burlesqued himself:

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* See Charters's Sermons.

let this be done, even in the most trifling peculiarity, and anger is instantly excited. Were there no other motive to discommend, and discourage the practice, this alone would, and ought to, be sufficient. A wise parent or teacher will profit by a spectacle of human infirmity being presented to a child, to awaken his gratitude for his own advantages:—"Who made him, or us, to differ from another? our own hands did not fashion us." "Age is honorable; hoary hairs are a crown of wisdom when found in the ways of righteousness." That deformed body may contain a soul where virtue sits enshrined. The beggar Lazarus, who lay on the ground full of sores, was carried by the angels to Abraham's bosom.

Two young lads were going to leave school by a stage coach; on entering this coach, they observed sitting in one corner an old man, of a very peculiar, and what

they chose to consider, a very ridiculous appearance and dress: they accordingly in a short time began to make him the subject of sarcastic remarks to each other; but not contented with this, they at length laughed at him openly, and to himself: he bore all their outrages with persevering mildness and forbearance. The journey was long, of about three days continuance. On the second day, one of the lads was taken violently ill, insomuch that he was obliged to stop at an inn on the way, where he was among utter strangers, save his companion, who could give him but little aid. The old gentleman whom they had treated so unworthily, voluntarily relinquished his journey, procured every medical and other aid for the lad, nursed him himself, and when he was recovered, paid all the expences attending his confinement, and the further prosecution of their journey. On parting with the lads, he gave each of them a liberal allowance of pocket money, and said to

to them, "Now, my young companions, whenever you feel inclined to ridicule any one again, I hope you will remember your old friend and fellow-traveller."

CHAP. X.

"CHILDREN," said the late Bishop Horne," should be inured as early as possible to works of charity and mercy. Constantine, as soon as his son could write, employed *his* hand in signing pardons, and delighted in conveying through his mouth all the favours he granted." If we needed any proof that some qualities are inherent in children, we have it in this; that among those of the same family, and about the same age, and in the habits of constant intercourse with each other, some are decidedly of a selfish, and others of a generous dispositon: one will reserve every thing he gets to himself, another will give a share to

all around him. While we endeavour to correct and counteract the former propensity, let us be careful in the encouragement of the latter, lest vanity and a love of praise be kindled, and that generosity degenerate not, in riper years, into thoughtless profusion and extravagance, and terminate at length in injustice. Conduct is right only whilst its motives are right. Lord Kames recommends that a sum of money be given to children for charitable purposes, and that each of them appropriate it to the best of his judgment, rendering an account to his employer. An interesting discovery might thus be made of the peculiar dispositions and feelings of children. It appears to me, that one of the best methods of teaching children benevolence from pure motives, is to enable them to exercise it from acts of self-denial: and in this, let parents themselves set them the example. If they have proposed purchasing a rich dress, or a piece of plate, or even something which they might think necessary to

comfort and convenience, let them forego this, and lay out the money on the poor. If they give a dinner to a few needy persons, in the cold season, let them and their children be present, at least a part of the time while these people are feasting on their bounty: let these parents tell their children, and will it not be true, that this sight is infinitely more gratifying than the possession of what they desired. It is unreasonable and absurd to exact of children what we do not perform ourselves. Goldsmith in his Essays relates an anecdote of a French priest of the name of Godinot, an inhabitant of the city of Rheims. He was known to possess immense riches, but was never found to give any thing in charity, and led toward himself a life of the utmost parsimony. His fellow-citizens hated him, and pursued him with execrations wherever he went; but he continued his course of uninterrupted and amazing frugality. He had long observed and felt the distress to which the city was exposed, from being destitute of water, and

he laid out the treasure he had amassed, in the formation of an aqueduct.

A child should be instructed that kind offices and words to the poor, are sometimes more valuable than money: "to enter the abodes of the wretched, to examine debts and wants, and diseases; to endure loathsome sights and smells, within the sphere of infection; to give time and thought, and lands and money; this is the substance, not the shadow of virtue.*" A child of better station might visit a poor sick child, and strive to amuse it, and perform for it the little services of humanity within his power. Few children of any rank in life have come through even the morning of their days without suffering pain and sickness: a remembrance of this kind will lead one to do what he can for the relief of his poorer brethren: but these offices appear more

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* Charters.

peculiarly destined to females, and they will therefore fall to be noticed in some subsequent thoughts.

Respecting cruelty to animals, I agree in opinion with Miss Hamilton, that children when they pluck off the legs and wings of insects, are not aware of the pain they give. I remember in my childhood, as there was a butcher's shop in the neighbourhood where my father resided, going frequently to see the sheep wounded and bleeding to death: with my present ideas of aversion to such a spectacle, I can scarcely summon up courage to recal this recollection: yet no child could be fonder of animals than I was, or more unwilling to give them pain. We can make children aware of the injury they do in dismembering insects, by explaining to them the use of their own legs and arms, and inflicting a slight pain on these. If we have domestic animals, let children see that we use no severity to them. If a father will lash his horse

or his dog unmercifully in the presence of his son, no wonder if the son become hard hearted and inhuman: on the other hand, let us beware of teaching false humanity. In those countries, where from a religious principle the brute creation are spared, infants are murdered by thousands. What horrible inconsistency! Animals must be used for the service of man, and noxious animals must be destroyed from the ravages they commit. This can be made intelligible to the capacities of children: in a familiar instance, I would not give mice either to a child, or to a cat to torment; but mice are injurious vermin, and should be destroyed, but not put to unnecessary pain. Cruelty consists in tormenting animals. There is a necessity that some be put to death: it is well, however, to keep children from such sights; but how are we to keep them from the spectacle daily presented, to the disgrace of our city, and of humanity, of the barbarities inflicted on animals destined for slaughter, by those who lead them to the

market? Nay, what are the children of the present day to become, when we see thousands and tens of thousands of human beings, and some among the first ranks in the kingdom, flocking with eager delight to the horrible sight of two monsters of the human species, beating, bruising, disfiguring, and sometimes murdering each other? What a feature of the enlightened, and refined, and humane period in which we live! This plunges us into the barbarity of savages, without their apology for their barbarity, their ignorance, while we are destitute of the virtues which characterise savage nations. What is to become of the child, whose father's eyes are feasted with the sight of human blood?

"The spring time of our years
Is soon dishonour'd and defil'd in most
By budding ills, that ask a prudent hand
To check them. But alas! none sooner shoots,
If unrestrained, into luxuriant growth,
Than cruelty: most devilish of them all.

Cowper.

From insects and animals instructors may furnish useful lessons to children in practical virtue, and thus provide an excellent security against their ill treating them. The daily labours of the bee and of the ant, as Dr. Watts says, awake the soul to industry, and to the necessity of providing for future want: the bee furnishes to children one of their most favourite repasts. Hence they can learn gratitude even to this little insect, and that no creature of God is to be despised. They see the hen gather her chickens under her wings, hence they may be taught affection to the parents who watch over, and shelter them in their early years: from the dog, the constant attendant of their father's footsteps, and the faithful guardian of his property, they can learn attachment and fidelity: from the provident care of every animal for its young, and from their feebleness, they may be furnished with a perpetual lesson of the need and the use of parental care and tenderness. Another lesson may be inculcated: Who teaches this

wisdom even to the meanest of creatures? The all intelligent, all bounteous Mind, who called universal Nature into existence, and without whom not even a sparrow falleth to the ground.

CHAP. XI.

WE are told of Plato, that when his slave had committed a crime against him, he would not himself inflict punishment on him, for this reason, that he was in a passion, and therefore not master of himself. The saying of the wise man, that "he that spareth the rod, hateth the child," has been a dreaful one for many children: happily the infliction of corporal punishment is in this country, at least, almost universally exploded: I say happily, for I never yet knew of an instance in which it produced good. By this chastisement, the dull have been rendered duller still; the obstinate confirmed in their obstinacy; the meek spirit

has been broken; the generous mind degraded, in the lowest degree of degradation, its own esteem. It is an assured fact, that if the convicts in the hulks discover that a man sent among them has undergone the punishment of flogging, they refuse to associate with him. Saint Pierre affirms that he could demonstrate, by a multitude of examples, that the depravation of the most notorious criminals in his country began with the cruelty of their education. Plutarch says, "Children are rather to be won to follow their studies by exhortations and rational motives, than forced to them by whipping, or any other disgraceful punishments; for they when treated with severity are rendered dull, and discouraged from the performance of their tasks. Praise and reproof are more effectual with children than any disgraceful correction; the former to incite them to what is good, and the latter to restrain them from what is evil: but we must use these alternately, according to the variety of occasions." One whom

I knew, and highly respected, was educated in her early years by a relation. On a certain day in every week she received corporal chastisement; if she had committed faults, "the punishment was due;" if she had not, "she probably would in the week ensuing." At the distance of more than half a century, the memory of this woman, who bore a public character for piety and charity, was spoken of, and justly, with aversion, by the person she had thus treated.

I have heard a gentleman relate, that once as a punishment at school, he was compelled to chew a certain quantity of tobacco, the sickness produced by which nearly destroyed him. What a vile exercise of tyranny and cruelty was this! Fasting is often imposed as a punishment on children; but fasting occasionally is beneficial to the health both of the young, and the more advanced in life; it is therefore a pity to make it an object of dread, and likewise to give children an idea that eating is

one of their privileges: much more mischief is done to them by making them gluttons, than by teaching them to be now and then abstemious, only not in the way of punishment. This is one of the modes of self denial which children may very early learn. Another *punishment*, as elder persons chuse to term it, is to give a child water gruel, or dry bread for his dinner; but let those persons recollect, that a great proportion of the inhabitants of the more northern part of our kingdom are fed chiefly on the ingredients of water gruel, and that there are thousands in the day and country we live in, who would rejoice to have a sufficient quantity of dry bread to satisfy the cravings of hunger: let them consider too the evil that they are doing to a child, by teaching him an abhorrence to simple food. The changes in human life are such, that it would be well for parents and teachers to accustom children from their earliest years to such habits of life as will render no situation or circumstance in their after lot too grievous to be

borne. The wants of nature are few and simple; the less artificial wants we have, the better. To give to a child as a punishment that bread which is the staff of life, is both preposterous and wicked: it were better to allow him, as a reward, to give the other part of his dinner to some poor child, and reserve his bread for himself.

Punishments must necessarily be inflicted, or nothing could be effected. For saying this, I have the authority of one who has been for many years, and still is, a wise, and conscientious, and kind teacher of the young: "*hourly* experience shews," she has told me, "that so it must be, however painful it is found for the instructor." I have known and felt, that silence on the part of an affectionate parent was a more grievous punishment than the utmost severity of language, or harshness of treatment. I remember that having once offended my mother, she did not speak to me for a whole day, and this day appeared to me one of

the most miserable I had ever passed. The success of this method may prove that a kind parent has more influence over the mind of a child than a severe one; and that estrangement from such a parent is the worst punishment she could inflict. Parents, would you have your children love you, begin by loving them; make your society delightful to them, and they will not resort to that of improper companions. You accuse them of preferring the company of any one, even of your servants, to yours. Alas! does not the evil originate in yourselves? Be indeed the parents, the counsellors, the affectionate, unwearied, unvarying friends of your children, and you will have no occasion to chide or compel them into your presence: banishment from it they will regard as the greatest evil they have to dread; punish them thus, and they are punished indeed!

The lady alluded to above, as a teacher of youth, on the subject of punishments,

thus writes to me: "Our punishments are proportioned to the offence. We have found privation a good method: this must be sensibly felt, or children little regard their offences: thus, for acts of carelessness, they pay a small fine in money; but if these acts are very frequently repeated, which is sometimes the case, their names are placed on a slate which hangs in the school room, and it remains there during the day, and whatever recreations are proposed, they are excluded from partaking. We have found this plan beneficial. If the punishment be for any vice, such as deception, or falsehood, the name is conspicuously marked by a circle round it, and the guilty one is not allowed to speak to any of her companions till her name is obliterated, the time of which depends upon circumstances. This plan we hope is a good one. These are our only punishments."

Solitary confinement and idleness appear to me punishments likely to be attended

with good effects. Some grown up criminals have been known to wish death rather than the former, and those who have been sent to Bridewell, to beat hemp, would have found condemnation to doing nothing, infinitely more grievous than hard labour. A love of society, and of active employment, are peculiarly observable in very early life. A child, even without companions about his own age, will have a gravity and silence belonging not to his years, and his unremitting exertions in some way or another, from the time he rises, till he goes to rest, afford a striking and undeniable proof, that restriction from employment would be a misery to him: if therefore he be shut up, and with nothing to engage his attention, he will think himself very effectually punished.

Tasks are frequently imposed as a punishment. It was a custom once, let us hope it is now discontinued, to give a chapter or a psalm in the Bible, to be learned in this way. A more effectual method to

make children dislike the Bible could scarcely have been devised: this book, which in the hands of a wise parent or teacher, furnishes an endless source of interest, attraction, and instruction to children. If they consider instruction as irksome, where does the fault lie? with those certainly who give them lessons to learn as punishments. A portion of the Bible, of history, of geography, of grammar, forced on a child in this way, may go far to create in him a hatred to all serious study whatever.

On the whole, I should recommend gentle methods even in the administration of punishments; but with mildness, let firmness and constancy be mingled: without a steady rule of conduct, no good will be done. A father who severely chastises his son to-day, and indulges him in every thing to-morrow, will ruin that son. The parent or teacher who is not possessed of a mild, patient, persevering, steady temper of mind, will never succeed in the education of youth. Even

under punishment, a child may feel and acknowledge the tenderness of a parent: he may love you, while he holds you in awe and respect: indeed, in all the relations of life, where respect is extinguished, affection will soon die. Teach your child to love you, and teach him to revere you: the union of these, forms the only true filial regard.

"His son's best friend!
A father, whose authority, in show
When most severe, and mustering all its force,
Was but the graver countenance of love.
Whose favour, like the clouds of spring, might lower,
And utter now and then an awful voice,
But had a blessing in its darkest frown,
Threat'ning at once, and nourishing the plant."

Cowper.

CHAP. XII.

AS these thoughts are of a general nature, I do not mean now to enter into the question, whether a public or private education should be preferred, but shall offer a few remarks respecting parents, teachers, and children. In these I shall avail myself, among other resources, of the aid of a friend, who is a teacher of youth.

It is the advice of Plutarch, that we look after such teachers for our children as are blameless in their lives, not justly reprovable for their manners, and of the best experience in teaching; "for," as he adds,

" the very spring and root of integrity and virtue lie in the felicity of a good education:" and he says farther, " how can that man deserve the name of a father, who is more concerned to gratify others in their requests, than to have his children well educated? For though parents know, and are told before hand, by those who understand better than themselves, both of the inability and the profligacy of certain teachers, yet being overcome, either by their fair and flattering speeches, or prevailed on to gratify such friends as speak on their behalf, they nevertheless commit the charge of their children to them."

As it was in the days of Plutarch, so is it in the days we live in. We have inefficient teachers, and profligate teachers, and parents commit their children, the men and women of the next generation, to their care! Complaints have been made, and justly, of schools; but were there no inconsiderate parents, profligate teachers would have

no pupils, and thus a remedy would be provided for the evil. A young lady accompanied an acquaintance of hers, a lady who was taking her daughter to school: she was surprised by hearing the mistresses of this school say that they were engaged to a card party in the evening. On her expressing her wonder that they should both leave their pupils, the lady answered, "Oh! they will not go till they are gone to bed." The young lady replied, "I do not like them at all, and I wonder you allow your daughter to remain with them." "It is so *fashionable* a school, and they *draw* so beautifully that I do not like to remove her." These fashionable ladies shortly afterwards, stopped payment for £.15,000; to clear which sum, nothing was left but the household goods: one of the ladies having disappeared with all the money she could procure. On the inconsistency of parents, a teacher of youth writes in the following manner: "We have a fine little girl of ten years old, of whom I have not

the smallest doubt, had we alone the management, that she would be all we could wish or desire; but I apprehend if in her case, circumstances produce their general effect, that she will be every thing we would not wish her to be; I have hitherto counteracted, by incessant attention and observation, the mischief done while at home, from the unnecessary, nay unlimited indulgence which she experiences, and the unbounded admiration she receives from the company at her father's house, and from those whom she visits with her parents; I plainly perceive that dress, visiting, eating, &c. will in a short time occupy her whole thoughts." Who can wonder then if children so instructed, become vain, selfish, and disobedient? Parents who thus educate their children, have seldom, if ever, any comfort in them, and for this they may thank their own conduct. The mistress of a school, on complaining to a lady of the injury her daughter sustained by being kept at home a long time after the vacation had

ceased, received for reply, " I have had a music master for her at home, and other things I do not mind!!" Was not such a speech calculated to make the head of a school quit her employment in disgust and despair? It was made too in the presence of that very daughter; was the child to blame then, if she neglected not only this " one thing needful," but every thing else, unless driven to do otherwise? Wise teachers are not fond of giving long holidays, as they are called, to their pupils; some intervals of relaxation are necessary: but as much for masters as scholars; study cannot go on well which is constantly interrupted; and it is a lamentable truth, that the habits children are allowed in at home, are in general directly contrary to those they are taught in schools; and it need not be matter of wonder, if little good be done in them, when perpetual efforts are made to counteract it at home. Parents must hold in respect the instructors of their children, otherwise those children will not respect them, and

consequently will not derive benefit from their lessons. It has been a complaint of long standing, and made both in a serious and satyrical manner, that private teachers, especially in great families, are treated as upper servants: "Give your child to a slave to be educated, and instead of one you will have two." At school, children are taught subjection to their instructors; a course of study is prescribed to them; they acquire simple and regular habits, as respect their food and hours of rest; they go home, say at Christmas, and are not every one of these habits too frequently reversed? Parents, because they have been at school, and under subjection, set them free from every restraint; study is abandoned altogether, as proper for school, and school only; every luxury in diet is lavished on them; they sit up late, and of course the hours of the morning must be wasted in bed: one little month sweeps away the labour of six: is this an unjust picture? Who can say it has not truth in it? How

many lessons, fatal to their well doing, are thus acquired by children! School is regarded as a place of confinement; masters appear as tyrants; study is irksome; simple food is despised; regular habits are an intolerable restraint. Remember, parents, that this is not the fault of your children: what *you* have sown, that you must expect to reap; co-operate with the teachers of your children, or do not suppose that they will derive benefit from their instructions. A parent's house, that in which he first drew breath, where his earliest years were passed, should undoubtedly be the first object of regard to a child: he should quit it with regret, and feel pleasure in a return to it; but why cannot children be taught that the house of their instructor, is that of their friend? that the discipline of a school, is in every respect for their good; that it is of the utmost importance to acquire simple and regular habits in early youth; wise teachers, who act from motives of conscience, pass many anxious and painful

hours; their care indeed never intermits; how indeed should it, when they reflect that to them it is intrusted to form the minds of those who are one day to act a decided part on the great theatre of human existence, nay are destined to eternal life! Let them not labour in vain: let them have the happiness of seeing that the young plants cultivated by them with such unwearied and incessant care, are nourished, and cherished, and carried on to beauty and fertility, and usefulness by a parent's hand.

A mother, one of those esteemed sensible and well informed, took her little daughter, of eight years old, to place her at school; she was represented as in weak health; this was nothing surprising; for her whole years had been passed as those of children usually are in the Christmas vacation. The lady of the house received her on condition that she was to be resigned wholly to her care; her mother, however,

insisted on coming to see her once a week, because she said, the child loved her so much, that she would fret herself ill if she did not; she always left her little girl in tears. Why was this so? because she had just parted from a parent, from whom she had never experienced reproof, and who had gratified her every desire. An instance of the child's *affection* for her mother occurred shortly afterwards: a friend of her's called at the school, from whom she learned that this mother was very ill: her preceptress found her in tears: "What is the matter, my dear?" said she to her. "My mamma is very ill." "I am sorry for it, but I hope she will soon be better." A servant came the next day to take the child home: on going to bid farewel to the lady of the house, she asked her how her mamma was? "I do not know," replied the child. "You have not seen the servant, then?" "Yes, but I *forgot* to ask her." The lady detained her a few minutes, to endeavour to make her

sensible of her inconsistency. In the course of time, she had the happiness of seeing the good effects of her labours on this child's behalf. At first, as the little girl had never been accustomed to study but when she chose, application, however slight, was burdensome to her. She had never suffered restraint, consequently compliance with regulations was a hardship: she had always been accommodated, therefore the rule, "Do unto others as you would they should do unto you," was not a pleasant one. She did not think, how should she? that the comfort of society depended on an exchange of good offices; but by a different mode of education, the child who was selfish, deceitful, discontented, fretful, disobliging, and reluctant to do every thing required of her, became liberal, open hearted, happy, healthy, lively, obliging, and ready to obey every command of her kind instructors, for so they certainly merit to be called. This is no solitary instance of the bad and good

effects resulting from education. There may be nothing peculiarly novel in it, but by adding truth to truth, a grand one is established.

CHAP. XIII.

IN reply to a question put sometimes to a lady who is a teacher of youth, "Whose mode of education do you follow? Miss Edgworth's, or Miss Hamilton's? she says, "I admire in many instances the plans of Miss Edgworth, and still more the observations of Miss Hamilton; but I do not implicitly follow either the one or the other: my plans are simply my own, founded on my own observation and experience: I always try to recollect what I was when a child myself, and what effect this or that privation or encouragement had on me: I then pursue that method with my pupil as

judgment dictates, as far as her feelings resemble, or differ from mine."

The grand secret in education is to study human nature; and without this study carried on unremittingly, whatever may be the talents, or the accomplishments of the individuals who take this charge on them, and although they may arduously and industriously labour to effect their aim, namely, to render their pupils intelligent, amiable, virtuous, they will never succeed. The particular temper and disposition of each child must be studied: general rules are destructive ones: that discipline which is suited to, and productive of good to one, has a comparatively injurious effect upon another. In schools, therefore, where there are, suppose, forty or fifty children, the heads of these schools, if they become so from proper motives, must be incessant labourers themselves, devoting their whole attention to the good of each of their pupils, or the proba-

bility is, that none of them will do well. The mechanical parts of education may be taught by assistants; but these things will not form the character, will not fix right principles, will not mature the judgment, will not, in fine, render the pupil a valuable member of society. If the heads of schools neglect their duty, no assistant will fulfil it for them. Exertion of mind, constant and unwearied, they must employ themselves, or they may expect to see their pupils moving about in after life as mechanically as Maillardet's automata, answering certain questions very learnedly, drawing pictures very prettily, making certain movements with much elegance, playing a number of tunes very correctly, and very gracefully, but nothing more. Well would it be were this all. Such personages may be innocent and amusing: like Goldsmith's Man in Black, "very good-natured, without the least share of harm in them:" but be it remembered, that if we do not inculcate good, vice will in all probability spring

up. The human mind is not a barren soil; if the seeds of wisdom and goodness are not planted there in proper time, it will be over-run with noxious and poisonous weeds, corrupting that soil, and spreading pollution around.

However strange the assertion may seem, yet I have authority for saying, that the hours of study, as their habits and morals are concerned, are not the most important to children: their intervals of play and of leisure, those invaluable portions of their time, are too generally disregarded both in public and private education: "You have finished your lessons, now you may go and amuse yourselves as you please:" a dangerous permission, as it frequently proves, to the bodies, as well as the minds of children. An instructor of youth once wrote to me, "If I am more anxious for my pupils at one time than another, it is when they have no actual pursuit. I love to see them happy, but happiness is not to be obtained

by idleness. As the mind must be occupied, if not occupied properly, it will be so improperly, and whose fault is it? Not that of the children: if they be not in active exercise of body, let amusing books be placed in their hands: give them geographical, astronomical, grammatical games: all these will interest, and instruct, and yet they are *play-things*, and a child is never displeased that he is set down to them, but is even delighted at being thus employed, and considers it as a favour." When human nature is at liberty, is the time at which she may be studied with the most advantage; not when the fetters of the schools are imposed on her. In their hours of relaxation, the peculiar bent of each child's mind may be the most easily discovered. When, indeed, do we display our own characters and feelings? In company, where certain rules of conduct are prescribed to us, or in the freedom and confidence of our own homes, and fire-sides? The most simple of us can answer this question. Wise

parents and teachers will study the young, when they are themselves set free from study; and watch over their intervals of amusement. If this seem to impose too much, be it remembered, that they who put their hands to the plough, should not look back: "in the morning sow thy seed, and in the evening withhold not thy hand. Be not weary of well doing, in due season ye shall reap, if ye faint not." The husbandman plants his corn in the ground, he guards it from those who would destroy it; he removes what would be injurious to its growth; he waits with patience "till it receive the early and the latter rain:" the morning sun finds him at his labours, and they are not relaxed at his going down: he watches with incessant care and anxiety the progress of his fields, in the hope of meeting the reward of his toils, in an abundant and glorious harvest. Parents, teachers, you sow the seeds destined for immortality! your cares must be incessant; if you relax in your vigilance, the enemy may sow tares, and the good

seed may be choaked; roots of bitterness may spring up. While Cain was with his brother "in the field," he slew him. Jacob's sons were absent from their father, when they devised and executed their wicked schemes against their brother. The prodigal son wasted his substance in riotous living "in a far country," at a distance from his father; for when he repents, it is to his father that he resolves to return. What such a safeguard for a child, as the ever watchful eye of an affectionate, and a virtuous parent? After Job's children had been feasting, with the example of such a father, we may suppose innocently, he "sanctified them, and rose up early in the morning, and offered burnt offerings, according to the number of them all: It may be that my sons have sinned. Thus did Job *continually*." The neglect of the intervals of leisure at school, appears the most prevalent cause of vice in them: by the presence of masters at these, bodily danger is avoided; improper language among

children is prevented: so are their petty quarrels; so is their improper association with servants. If his master is by, a child cannot read a bad book, he cannot put in practice a bad action (let it be understood a good master, indeed one who is otherwise will not give himself the trouble). The heads of a school suffer no degradation by partaking occasionally in the amusements of their pupils, and I know not that respect in the latter is weakened by their so doing. In the history of Sandford and Merton, we find that Mr. Barlow, after labouring hard with his pupils, retires with them to the perusal of an amusing story, walks with them in the fields, carries on the work of instruction still, while he appears to remit instruction. Nay, I am verily persuaded that children love their play hours the more, if an affectionate instructor shares them with them: they are at all times naturally inquisitive; it is pleasant to them to make enquiries where there is a probability of their being answered in a satisfactory manner. If they take de-

light in examining into the wonders of nature, they cannot deem that a trivial or useless occupation, which their teacher shares with them. Sir Isaac Newton, in his Philosophical Researches, was laughed to scorn by an ignorant blockhead, for blowing bubbles of soap and water. This is an amusement which children take peculiar pleasure in; and who that is able to appreciate the stupendous discoveries of that vast mind, will hold such an employment an insignificant one? Children are raised above their childish sports, when their teacher partakes their hours of relaxation: because puerile games have been taught them, that is no argument that they could not be as well entertained, as much interested, and certainly much better instructed, by games, if we may call them so, of a superior kind. We may think him an affectionate father who crawled about the room on all fours with his children on his back, in order to please them; but he might have maintained the dignity of a man, and pleased them quite as

well. If it be proper, in serious occupations, to accommodate our lessons to the capacities of children, it may be equally proper, in their hours of play, to aim at raising them above their condition; that we may thus avoid the extremes of making ourselves unintelligible on the one hand, and leaving them childish on the other. Games of exercise, unless bound hand and foot, children will find out for themselves.

CHAP. XIV.

AFTER all the care and watchfulness of wise and affectionate parents and teachers, there will still be, such is the depravity of human nature, ungrateful, unfeeling, unprincipled children; history, both sacred and profane, affords innumerable and melancholy proofs of this truth. In all ages there have been those, over whom virtuous parents have shed bitter and unavailing tears, whom teachers have in vain instructed both by precept and example. Fathers and mothers have felt

> How sharper than a serpent's tooth it is
> To have a thankless child;

and their grey hairs have descended with

sorrow to the grave. Profligate children have been, and profligate children still exist: like the deaf adder, they turn aside from the voice of the charmer, charm he ever so wisely; but if parents and teachers have acted conscientiously, it is proper to warn such children, that their punishment will fall upon their own heads. A pious mother, had endeavoured both by her conduct and her admonitions, to train her son in virtue, but without success, he determined on and persevered in evil courses; his mother frequently remonstrated with him but in vain; at length with great solemnity she addressed him to the following purpose: "My son notwithstanding your career of vice, I still find that you are my child, and that I am your mother; my efforts to reclaim you, dictated in a great degree by the tenderness of a mother, have been useless; but recollect that these bodies are to be laid down; and that at the awful day of judgment, the feelings of a mother can no longer plead for you: I must then acquiesce in the sen-

tence which a righteous Judge will pronounce against a hardened criminal: my tears, so often shed for you, will be for ever wiped away; and the remembrance of my child will exist no longer." Her son heard her, but not now with contempt of her admonitions: he was struck with awe, and melted into contrition; he reformed his life, and became a model of goodness. Young persons should be warned too, that their guilt is aggravated a thousand fold, by the opportunities for instruction and improvement which have been afforded them: for him who is determined to take the road to destruction, it were well that he had never been instructed in the path of virtue; his teachers must become his accusers, and bear testimony against him. We pity those who without direction wander and stumble, and are misled in the darkness of the night; but what do they deserve, who in the face of their guides, and in the face of noonday, resolve to follow the wrong path? they must infallibly be lost, because they will be

lost; and their punishment must be entirely their own.

In the course of human events, parents are called on to separate from their children, and teachers from their pupils; these opportunities of touching the heart should not be lost, for they may have a powerful effect in after-life: "the last is a touching time." A pious *mother* on parting with her son, took him into her chamber, and fervently, and with tears, prayed with him, and for him; at the distance of nearly half a century, I have heard this son record the circumstance with tears likewise. The tears and the prayers of a mother are indeed affecting; the last advices may make a deeper impression than all those which have been given before: none of us can promise ourselves when we part, that we part to meet again. The address of Paul, when he is about to depart from his friends and disciples, is deeply touching; he knew, by the spirit of prophecy, that they should

"see his face no more," in this world; he says, "ye know after what manner I have been with you at all seasons: I kept back nothing that was profitable unto you;" he calls them to bear witness, both to his uprightness of conduct, and to his incessant labours for their instruction; he tells them to "take heed to themselves," forewarning them almost immediately after, that evil men would arise even among themselves; he calls on them to remember, that for three years he *ceased not* to warn every one night and day with tears: another argument for incessant attention to the young: his labours are accompanied too with tears; he says, "I have shewed you all things;" he commends them to an Almighty care; as the last act, he kneels down and prays with them: they all wept sore; their greatest sorrow was that they should never see him again. He who forgets many exhortations, many tears, many prayers, may remember the last, and they should not be omitted.

But it is pleasant to contemplate the reverse of the picture; "Behold me, and the children whom thou hast given me: of all which thou hast given me none is lost." May it not be said, that they that lead, as well as they that turn many to righteousness, shall be as the stars for ever and ever, sprinkling with a radiance derived from that Sun which is the everlasting source of life, and light, and glory!

"Nor gave his father grief but when he died:" a noble eulogium of the poet to the memory of a son. Parents have in all ages enjoyed the delight of seeing their efforts rewarded in the virtues of their children: the morsel has been sweet, though sometimes eaten with bitter herbs. If our first parents had a wicked Cain, they had an innocent and a righteous Abel; if they were called on to shed tears over his untimely fate, they were not unmingled tears: for the remembrance of departed innocence, though

painful, is yet pleasant; what appears an aggravation of the calamity, is in reality its solace: so kindly does Providence mingle the cup for us. Jacob lives to see his beloved Joseph, the eldest son of his beloved partner, as exalted in honor, as he was in virtue: nay, to see his virtues infinitely transcending his honors; and his grey hairs descend, not in sorrow to the grave, as in the grief of his heart he had believed they would, but in tranquillity and joy. How touching is his dying language: "I had not thought to see thy face, and lo! God hath shewed me also thy seed; the blessings of thy father, unto the utmost bounds of the everlasting hills, shall be on the head of Joseph." We may suppose that virtuous children are sometimes the reward of virtue: I know a woman in humble circumstances in life, who, speaking of a sister, has said, "Surely she must have acted very virtuously, that God Almighty has rewarded her with such a daughter as

she has; and although it has been already related in a former work, I cannot refrain from introducing here another anecdote of this mother and daughter: when the former was on her death-bed, she called her family about her: a husband, two sons, and this daughter; to her two sons she gave her parting admonitions: she exhorted them to goodness and virtue, and to dutiful conduct to their father; turning to her daughter, she said, to you my child, I have no advice to give; you have been your mother's comfort and support for many a day: receive her thanks and her last blessing.

It is pleasant to teachers to see by the good conduct of their pupils in after-life, that their anxiety on their behalf, and their unremitting efforts for their welfare, have not been thrown away. We cannot by a pecuniary recompence reward instructors who have faithfully discharged the duties of their office; the only adequate one which

they can receive, is the gratitude of parents, and the gratitude displayed in the virtues of those whom they instructed.

The following is an extract from a letter written by the Rev. John Fell, to a pupil of his, soon after he left him, and on his entrance into the world:

"Do you, my dear youth, think nobly; act justly; always remember that there are more in this country than yourself and favorite party; never forget that your own country is not the only one in the world which has a right to divine privileges; be assured that whatever is unjust in England, can never be just elsewhere. You have a natural right to eat and drink, and to enjoy likewise all the advantages of your own nature, which is intelligent and rational: so have the wild Africans, and the wretched slaves in Jamaica; you ought to think and judge what is best for yourself, and follow your own conscience: so ought your neigh-

bours; others ought not to pursue their own interests at your expense, nor to provide for their own safety by stripping you of all defence: nor ought you in any case to act thus toward others; abhor what is mean, selfish, and base; as far as possible, let your conduct be consistent with your professions; and be always assured that you have more defects than are known to yourself: for this reason be modest before men, and be abased in the sight of God, who looks into the heart.

"Forgive the length of this letter; I love to talk with you; I expect to hear good things of you: but if ever it should be said in my hearing, that you encouraged what is in itself, unjust, oppressive, tyrannical, or injurious to the rights of human nature, I will weep for it in silence."

Young persons educated by a wise and affectionate teacher, will never forget the years passed under his roof. I have seen

young men returning after the lapse of much time, to the house of their instructor as to the house of their father, and to the society of their brothers and sisters: they loved the learning place of their early days. May I be pardoned for introducing a short passage from a letter addressed to myself, from a foreign country, where he was settled, and at the distance of years, from one who was among the most cherished of my father's pupils: "I had always pleased myself, that I should be able to revisit a place, which so long a residence in had taught me to consider as a home, and to find your house, undiminished in numbers, and unimpaired by misfortune. I have again and again thought on the happiness I should feel at finding your revered parents easy and comfortable, and those promising young men I left rising into life, enjoying around them the fruits of their matured abilities and integrity. I assure you of my sympathy in the pain which these recollections will occasion; but you are not related to the man who reared you, if you

have not met, and do not meet affliction with dignity, and submission to the will of Heaven."

I shall close this chapter with a letter addressed by a young lady to one who had been her affectionate instructress for nine years, on taking leave of her, to return to her parents, residing in a distant part of the kingdom.

"Since letter-writing has become at all easy to me, I have always, my dearest madam, experienced great pleasure when addressing you: but you will believe me when I say, that I feel no small degree of pain in writing this letter. The period is now very fast approaching to which I have always looked forward with comparative dread; far be it from me to say that I feel no pleasure at the thought of meeting my dearest parents, and of returning to my native country; were that the case, I should be unworthy of having parents, and I know that

you would be the last to sanction any thing so unnatural; yet still it is impossible that I should quit, perhaps for ever, a place in which I have passed more than half my life, and friends from whom I have received such unremitting, such affectionate attention, without some painful feelings. It would, indeed, my dear madam, be vain to attempt giving you an idea of the gratitude I shall always bear toward you, to whom I owe all the information I possess. May that information ever be employed in a proper manner, worthy of those who imparted it; and may the precepts you have instilled be too deeply engraven on my mind ever to be erased! May they direct me in every undertaking, and in every difficulty! Then shall I best prove my gratitude, and you will best know that your instructions have not been altogether bestowed in vain. When I am far removed from you, I shall often in fancy revisit ——, and renew again those happy years that were passed under your roof: I shall often enjoy the pleasing re-

membrance of your kindness and affection: I have indeed received from you and —— maternal tenderness, and had I not been deprived of the society of my beloved parents, I am certain that my happiness could not have been more perfect than during the last nine years of my life it has been. Far different is my case to that of girls who quit places of instruction as they would the walls of a prison; this house has not been to me only a scene of improvement, but of enjoyment; and I shall quit it with unaffected sorrow. I feel assured that I have frequently, by my conduct, occasioned you much uneasiness; but I trust I can with truth affirm that whatever I have done amiss, has not been premeditated, has not proceeded from ingratitude, but from thoughtlessness; but you do not store your memory with the faults of your pupils; I well know that they are pardoned almost as soon as committed, therefore believe me that I am sincerely grieved for every painful moment you have suffered on my account.

"What I have written has proceeded from the heart, without any embellishment, and as such I hope you will receive it. When far removed from you, you and —— will be remembered with gratitude, by your sincerely dutiful and affectionate pupil."

CHAP. XV.

ON religious instruction, thoughts have been interspersed through the preceding chapter: a few more are now offered, and I am permitted to introduce some reflections on the subject by another hand, which will succeed my own.

It appears strange that people should fill the minds of children with speculative notions on religion, which they cannot possibly understand, and which, indeed, they probably do not understand themselves, and do not teach the simple obvious truths placed before them in the Bible. This is as if they were to lead them into a dark intricate

road, in which thousands have been bewildered, when a beautiful, and plain, and easy path is before them, where they may walk with security and delight: "the wayfaring man, though a stranger, need not err therein."

"Objections are made to teaching piety to children. Parents will judge for themselves; but in forming a judgment, they might enquire whether they who do not remember their Creator in the days of their youth, be ever likely to remember him: they might enquire what this meaneth: 'Suffer little children to come unto me:' and what this promise meaneth, 'they that seek me early shall find me.'"*

Children should be taught the performance of religious duties as a pleasure, and a privilege; and not be compelled to these,

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* Charters.

as to a task: neither should parents and teachers terrify the young into being religious, by representing, as I fear is too often done, the dreadful punishments to which the guilty are liable. It has been said, "forced believers believe nothing." Gloom and rigidity in conveying religious instruction, may render the mind timid and feeble, or inspire a hatred of religion altogether. Some of the greatest profligates may have been among those who were educated in the severest discipline. Terror is a miserable leader: how can we love him of whom we are afraid?

A friend whom I remember with reverence, was educated in childhood by a rigid parent: she has told me that this parent obliged her every night to go into a dark room to say her prayers; and allotted a certain time for the performance of this duty, I believe half an hour. Brought up in a country place in the northern part of our kingdom, and more than half a century

ago, she had imbibed many of the superstitious terrors prevalent there at that time; she has told me that she did say a prayer as hastily as she could, but that the whole of the time she was under the greatest terror of some supernatural appearance, and crept afterwards as closely as possible to the door of the room in which she was shut, waiting in trembling for the moment of her release. Her parent used to say to her on her return, "you know best how you have employed the time you have been absent;" and this struck her as a reproach, but her fears could not be overcome; they absorbed every other sensation. What a lamentable picture does this present! yet the parent was esteemed a woman of extraordinary piety. This her child became, but certainly under better teachers. The same person has told me too, that once when a mere child, putting her hair in papers, her mother's servant told her there would be no curling of hair in hell. This servant had doubtless read her Bible, for no servant in Scotland is ig-

norant of it; but did she remember respecting children, "of such is the kingdom of Heaven?" No.

Children will perform the duties of religion as a pleasure, if instructed in them by affectionate parents and teachers, who themselves take pleasure in them. If our hearts overflow with gratitude and love, and reverence to the Giver of all Good, will not those of children, whose feelings of the better sort are still more lively, glow in the same manner? But if religious offices be a mere form in their instructors, so will they be to their pupils, and one which they will probably lay aside whenever they are at liberty.

On a visit a few years ago to a ladies' school, I happened to be there on a sabbath evening: the duties of the day had been performed, and the children had retired to the school-room. Seated in a distant part of the house, I heard the sound of their united

voices in hymns of their own selection: this had not been imposed on them as a necessary duty, and they were at the time from under the eye of their instructors. I cannot describe the pleasurable sensations I felt, but the impression remains at the distance of years; the remembrance is sweet; a remembrance of the hearts and voices of the young and the innocent, attuned to the praise of their Creator. Oh! if religion be not a source of delight to children, the fault is not their own.

The Assembly's Catechism with the proofs, is frequently put into the hands of children to learn. I remember learning it, but without the smallest understanding of it. One precept of the Bible, well understood by a child, will be infinitely more serviceable than learning by heart, as it is called, a collection of texts, chosen as connected with peculiar doctrines. It appears to me, that the historical parts of the Old and New Testament, particularly as con-

nected with morality, should be first taught to children; and this, as has been already said, may be done even before they can read, both by pictures and reciting. Children love to sit on the knee of a parent or a nurse, and hear her sing, or tell stories. The stories of the Bible have certainly as much interest as any other, much more than a fairy tale, even to a child: humanity must always interest humanity. The histories of Cain and Abel, of the flood, of the infant Moses, of Joseph and his brethren, of Ruth, of the prophets Elijah and Elisha, of Daniel, of Jesus Christ, and his disciples: an endless source of instruction and pleasure is here opened to children at all ages. The account of Christ and the apostles which little Sandford gives, in Sandford and Merton, is such an one as a child of six years old might be supposed to give, instructed by a Mr. Barlow. In teaching the scriptures, let not parents and teachers wrest them, either to their own, or their children's destruction: if the truths contained therein are so obvi-

ous, that "he who runs may read," let them beware of "darkening counsel by words without knowledge," and of obscuring that which is clear.

Religious parents and teachers are liable to fall into an error, the sad consequences of which are sometimes obvious in those whom they have instructed: that of reprobating too severely, even innocent amusements. The human mind is so constituted as to require variety: we see this through the whole course of nature; day and night succeed each other; the seasons are perpetually changing; the sea ebbs and flows again; our own bodies change: the infant becomes a child: there is a progress from childhood to youth, and forward still; the bow must occasionally be relaxed, or there is danger that it will break; a pleasure may be utterly harmless in itself: its abuse constitutes its mischief. Let rigid instructors remember, what they are too apt to forget, that they were once children themselves.

I am no advocate for cards, or places of public amusement, and I dislike both, as far as personal feelings are concerned; but there is danger of inspiring an inclination for these, even in positively debarring them: the young are thus taught a false estimate of them: it appears a matter of question whether a young person who has now and then been permitted to see a place of public entertainment, will when he comes to act for himself, frequent it so often as one who under the same circumstances, had been hitherto restrained from such a place: the pleasure of liberty is a great one, and there are many charms in novelty: he may not be sensible of the evils that have been pictured to him as attendant on an amusement of this kind, and hence be led to doubt the truth of other things in which he had been instructed. Well educated children, who are permitted either at home or at school, such amusements as wise and kind parents and teachers judge proper for them, will not be eager after public places or cards; but in mentioning these, let

their proper place be assigned them: they are idle amusements, and there are amusements which are not idle; and much more interesting: be it the care to provide such. I knew a numerous family, who in their earlier years, had no restrictions imposed on them, with respect to games of chance, or public places, and not one of them in after-life resorted either to the one or the other, by way of passing their hours of leisure. Amusements may be abused, and so may religion: let it be remembered that the most atrocious crimes have been committed under the sanction of her name.

By too great strictness, children are sometimes taught to practise deceit: the day-spring of life, is the natural season for cheerfulness and joy; and if innocently, let them be indulged, if they are not, the evil consequences that will arise be on the heads of those who restrain them from pursuing the dictates of nature.

" Perish the lore that deadens young desire,
Fancy and hope too soon shall of themselves
expire."

Beattie.

A little girl laughing aloud in the gaiety of her heart, an elder person in company said to her, " Aye, my child, you are very merry now, but by and by"——the child's attention was instantly arrested, and a cloud overspread her countenance: the person perceived her error, and corrected herself—" by and by you must go to school and work." Openness and sincerity are characteristics of early years; grievous is the change when children substitute for them, deceit, cunning and falsehood; but if a yoke is imposed on them too heavy to be borne, they will slip from under it whenever they can; if they dare not do so in the presence of their instructors, they will do it in their absence, and contrive excuses for absenting themselves; " draw them," but forget not to do so " with the cords of love."

An ancient christian on being asked what was the first grace of a christian, replied, "humility;" what the second, "humility;" what the third, "humility:" were I asked the same question, I should answer, "charity;" the second, "charity;" the third, "charity:" charity breathes through every precept of the gospel; and let those who take the gospel for their guide in the education of the young, remember this, and teach them accordingly; but let instructors study and practise universal charity in themselves, toward all their brethren of mankind. The noblest lessons which we can give, and those the most likely to be followed, are those which example offers: let instructors remember that the sun arises equally on the good and on the evil; the rain descends on the just, and on the unjust; the meadows are clothed with verdure; the vallies are covered over with corn; flowers breathe their perfume, and trees are laden with fruit; rivers pour forth their streams to gladden and fertilize the earth: an All-

wise and beneficent Parent and Creator has "clothed a world with beauty for rebellious man;" yet ungrateful and narrow-minded as we are, we set at nought, revile, and persecute, nay, consign, without remorse, or one compassionate feeling, our brethren of mankind to everlasting condemnation: and for what? because their religious opinions differ from ours; because they were born, brought up, lived, and died heathens; to whom no opportunity was ever granted of receiving the precepts of christianity. What are we ourselves? our habitation is in the dust; we are so ignorant that we cannot comprehend the least of the innumerable wonders that surround us; on looking through a microscope at the smallest speck of dust which we can collect from a flower, we perceive in it an order, a variety, and a beauty, astonishing, endless, and inimitable: yet we shall presume to set bounds to the mind of man, that most stupendous of all structures, in comparison of which the sun, whose influence sustains our world, fades

into nothing; and which shall survive when he has set to rise no more. My brother, my friend, the whole human race, must think and believe as I do, or I sweep all away to utter destruction. What then am I, to arrogate to myself such a power, when the Almighty Governor of the Universe diffuses blessings innumerable on the meanest and most unworthy of his creatures! If we contemplate the starry heavens, and suppose that each of those stars, whose numbers are not to be counted, may be a world infinitely larger than the one we inhabit, and peopled by beings of an intelligence superior to ours, let us be humbled to the dust with a sense of our own littleness: this world shall pass away, and the stars shall fall from their courses, but charity endureth for ever.

CHAP. XVI.*

THE perception of our existence is quickly followed by that of the existence of God, or rather, they grow up together. The pleasures of novelty and beauty and grandeur are early felt; it seems possible to excite, even in the minds of children, a reflection on the author of those pleasures. Children are indebted to their parents for food and clothes and other comforts, and they feel gratitude and attachment. But who makes the sun to rise, and the flowers to grow, and fruit to ripen? They are the questions of

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* This was printed in loose Hints, in the year 1781, and is revised by the author.

children, the seed of an answer is in their own mind, it only needs to be unfolded. By beginning here, the first idea of God is that of a benevolent Being, and the first devout sentiments are those of gratitude and admiration. Gloomy views of the Supreme Being, and of the service which he requires, have the worst effects on the minds of youth. The celebrated Boyle, when a young man, visited the scenes of St. Bruno's solitude. The stories and pictures of that Saint overwhelmed him with melancholy. The misery of his creatures seemed to be the sacrifice which God required. According to his own account, "nothing but the forbiddenness of self-dispatch prevented his acting it."

In unfolding a truth which affects the imagination and the heart, proper seasons must be chosen. When the sun rises from the sea, and dispels the clouds, and gilds the mountains, while birds sing and the air is fragrant, you may aid your pupil's contemplation on that power which daily renews

our joy. In the silence and solemnity of a starry night, his thoughts ascend to the Creator. While it thunders, he readily perceives that reverence is due to the Almighty. There are seasons when the doctrine of Providence, and of immortality, a branch of that doctrine, may be deeply impressed. Recoveries, and escapes and deliverances are often experienced in youth; when your pupil has experienced any of these, with the slightest aid he will recognize a Providence. Your disease was extreme, the physician gave no hope, your companion was carried to the grave. What power restored you to your sorrowing friends? What gratitude is due to that power? What love to those friends who took so deep interest in your affliction? You have escaped an accident which the next moment had proved fatal. Who preserved your life? For what end was it preserved? Marcus Antoninus was thankful to Providence that his mother recovered from a sickness which had like to have cut her off in her youth. Such an in-

terposition duly weighed, leaves a more powerful and permanent impression than profound reasoning, and awakens a lively gratitude. Those who have cultivated piety, and, like Antoninus, recorded its progress, have all been touched with early interpositions of providence, and treasured them up as memorials of Divine Goodness, and grounds of hope. Youth seldom passes without a time to weep. The death-bed of a parent, or of a young friend, melts the heart. Concern and attachment grow as the hour approaches. Death leaves him inconsolable. Immortality is the source of consolation, and now is the time to open it. It accords with lively sorrow, which clings to a departed friend, and dwells on the thought of an everlasting union. Divine Goodness, which the shadow of death had veiled, shines forth again. Were dying parents, in the solemn hour of separation, to awaken a sense of God and immortality in the minds of children, it would make an indelible impression. The steps by which your pupil

advances in knowledge, all lead to the Creator. By giving them this direction, improvement and delight will mingle.

There is an early tendency to contemplate the works of nature, and to enquire. If the inclination and capacity of youth were consulted, natural history would be the first branch of education. On this subject, the pupil is introduced with ease and pleasure to industry and thought. Curiosity is gratified and excited by turns. A way of knowledge is opened in the desert, and a path in the deep waters. Final causes are perceived, and views of wisdom open. He is introduced to communion with God. Much depends on the method in which natural history is taught. The sophistry of materialism darkens the understanding, and chills the heart, and damps the ardour of pursuit. The sense of Deity, which the mere detail of facts would cherish, is blasted by cold and captious reasoning; the result is doubt and melancholy, perhaps indolence

and sensuality. But when marks of wise and beneficent design are pointed out, the detail of facts becomes more interesting. Reason is exercised. Admiration is felt. The heart warms at every new prospect of benevolence. Fresh ardour kindles in a pursuit by which the highest feelings of the mind are gratified. If the inclination and capacity of the pupil be still consulted, experimental philosophy is the next step. It contributes to the arts of life, and it may likewise contribute to the knowledge of God. "It gives a relish," as Mr. Boyle observed and felt, "for abstract truths which do not gratify ambition, sensuality, or low interests." The laws of nature suppose a lawgiver. The properties of body, subjected to the power and ingenuity and use of man, lead to the Author of these properties, and of this subjection. The doctrine of cause and effect is explained. The metaphysical dust is easily wiped off. With intuitive conviction, the mind rests in a first cause, independant and self-existent. It rests in

silent awe. The explanations of schoolmen are blasphemy. The sciences acquire new importance and dignity, and reflect new honour on their possessors, as they dispel superstition, and establish faith in the perfections and providence of God. "Our views of nature," says Mac Laurin, an eminent and enlightened teacher, "however imperfect, serve to represent to us in the most sensible manner, that mighty power which prevails throughout, acting with a force and efficacy that appears to suffer no diminution from the greatest distances of space, or intervals of time; and that wisdom which we see equally displayed in the exquisite structure and just motions of the greatest and subtilest parts. These, with perfect goodness by which they are evidently directed, constitute the supreme object of the speculations of a philosopher, who, while he contemplates and admires so excellent a system, cannot but be himself excited and animated to correspond with the general harmony of nature." Sir Isaac Newton concludes his

principal works with Thoughts of God, sublime in proportion to the objects which filled his mind, and the clearness with which he viewed them. In a late Essay on Gravitation, an idea is presented of some centre of the universe unspeakably remote, round which the sun and stars may gravitate. After supporting the hypothesis by analogy, and by the change of place actually observed in many stars, it thus concludes: "What an astonishing thing is this, when considered in its proper and full extent! It seems the voice of nature reaching from the uttermost heavens, inviting us to enlarge and elevate our views." From the knowledge of external things, the mind is conducted to the knowledge of itself: a brighter display of the Deity opens. Human wisdom appears in mechanical arts, but still more in the arts of government. The laws of motion in matter, and of instinct in brutes, are suited to their subjects; but the laws which regulate a mind capable of thinking and chusing, lead to more profound re-

searches. The labour is difficult, but the recompense is great. In tracing these laws we discover the end of our creation, and the means of attaining it. We discover hidden treasures of Divine Wisdom, in a subject of higher dignity and more exquisite workmanship, than the material world.

The principles of taste are the easiest and most pleasant branch of human nature; and with them, perhaps, it is fittest to begin. The pleasures of imagination are relished in youth: as their sources are traced with the means of purifying them, they acquire a new relish. Means fitted to their ends in so complicated a machine as man, display profound wisdom: when these ends are so many delicious pleasures, they renew the impression of Divine benevolence. The benevolence of God is the foundation of piety, and it cannot be laid too deep. While the pleasures of imagination are enjoyed, gratitude may at times be roused. Many of these pleasures accord with devo-

tion, and rise in the exercise of it to their highest note. Great and awful and immeasurable objects are sublime; as they raise the thoughts to God, the mind swells with still more exalted pleasure. The enthusiasm of poetry is felt, and the fire of devotion burns, Hymns to the Creator were early expressions of piety among men, and piety may still be cherished in early years by songs of praise. Laws which regulate conduct, are more important than those by which pleasure is dispensed. Kind affections spring up in youth, it is the season for rearing the amiable virtues. Pleasure accompanies every act of goodness; the gratitude which it excites, and the praise which it attracts, heighten that pleasure, devotion purifies it. Benevolence, which is animated by views of Divine Benevolence, and works together with God, is pure and permanent; it is proof against ingratitude and unmerited reproach. While justice is explained, the obligation is felt, and the sanctions which enforce it. Human laws are contemplated as

a part of God's administration, founded on the sense of justice which he has given, inflicting punishments which that sense approves, and establishing order in society. So far the prospect is bright. But your pupil must be instructed in the disorder which actually prevails, the imperfection of human laws, the partiality and deceivableness of judges, the triumphs of iniquity. A cloud gathers on the prospect. Indignation rises at the view of oppression, and sympathy with the oppressed, and an appeal to that Being who made man upright. Immortality, opened through the vale of death, opens again through the vale of iniquity. If difficulties occur in comparing the justice of God with his benevolence, the following hints by Muralt are submitted: "The faculties with which man is endowed, tend, when properly exercised, to the perfection of his nature. When they are turned from their true destination, disorder ensues, great in proportion to the excellence of the faculties perverted. The order which subsists among

the members of the body, is essential not only to its perfection, but to its happiness. Disorder in any member of the body, is notified by pain; disorder in the faculties of the mind, is in like manner notified by pain of mind. Pain is the consequence of disorder, the necessary unavoidable consequence; were it otherwise, both body and mind would go to ruin. Detach the idea of severity from the justice of God: were creatures free from disorder, that severity would not exist. The essential justice of God, is his approbation of that order which renders intelligent creatures happy; and of consequence, a disapprobation of the disorder which renders them miserable. The seeming severity of his justice is a constant and pressing call to return to happiness, and to that order with which it is necessarily connected. The justice, which seems severe in its effects, is, in its principle, goodness directed by wisdom. The principle by which he consents to the pain of his creatures, is the same by which he wills them

to be happy." Reason is of late growth; much must be done in the way of discipline before it can be applied: that discipline, however, should be adapted to reason, which is hereafter to review it. Beware of conveying to your pupil religious principles that will not stand the test of inquiry; when he comes to winnow them, the wheat may fly off with the chaff. In a dark age, prejudices friendly to virtue may operate through life; but when light rushes in, the foundation of piety and virtue may be shaken. Erasmus observed, that all the reformers he was acquainted with, became worse men than they were before. The first reformers, in renouncing venerable prejudices with which the most important truths were mingled, underwent a severe trial; nor is it much to be wondered at, if in breaking the bands of superstition, the bands of love were loosed. The Bible is the religion of Protestants, and the knowledge of what God has revealed is to be studied there: many of the objections to Christianity are owing to misrepresentations

of it. Let the New Testament be consulted. Does it ascribe to God a character worthy the Creator of the universe, and the Father of men? Does it clear and extend the view of his wisdom and benevolence? Does it make the way to communion with him more plain and pleasant? Is the appointment of a Mediator analagous to the ways of Providence, expressive of divine condescension, and suited to human nature? Is it consoling to the heart, under a sense of guilt, to be assured of pardon? Does moral excellence, made perfect by suffering, seem to be a sacrifice which God will accept? Is it natural to the mind of man to feel admiration and love at the view of moral excellence, and yield to its transforming influence? Take a view of man in his low estate: Think if it be godlike to send glad tidings to the poor, if it be godlike to console the miserable, and if the sympathy of an affectionate and powerful friend be a strong consolation? Man is mortal, and Jesus passed before us through death, not with an awful

insensibility which leaves the feeling heart behind. Does the doctrine of a resurrection fall in with our predilection for these bodies, and open as it were to the eye of sense the prospect of immortality? And does the doctrine of a judgment to come accord with the natural feeling that we are accountable? Do the sufferings of Christ, and the glory which followed, illustrate and ratify his important doctrine of a state of trial, preparatory to a state of retribution? Judge Christianity by its effects. Does it kindle love to God and man, and establish the authority of conscience, and reconcile you to your lot? If your child be satisfied that Christ is a teacher sent from God, and is willing to be his disciple, it is meet to confess him before men. The celebration of his death is a proper testimony of regard. Such a Benefactor deserves to be had in everlasting remembrance. The hearts of the young, when first introduced to communion with the faithful, are accessible and soft. Parents might avail themselves of this sea-

son to recall their early dedication to God, to explain the wisdom and love which inspired the discipline through which they have been made to pass, to foretel its influence on their future conduct, to anticipate the time when that conduct shall be judged, and to devolve the care of it on themselves. While other passions are springing up, and attended to with a wise and watchful eye, the devout passions claim a share in that attention. The works of God inspire humility; when we look up to the heavenly bodies, and meditate the extent and the number and the glory of them, we return to ourselves with lowly thoughts. "Lord, what is man that thou art mindful of him!" Perfect innocence is not the portion of mortality; even in worthy pursuits the judgment may err, and in the exercise of right affections the heart may wander. In youth a passion may break its bounds, and for a moment lay waste the soul; remorse is felt; under its severe and awful pressure, the soul returns to

God, and melts in penitential sorrow. The peace which begins to dawn, is a token of the divine compassion. The fruits of this exercise are a lively sense of the danger of guilt, the humbleness of mind which becomes an imperfect creature, and sympathy with those who are in the same imperfect state. The devout act passes in retirement betwixt the soul and God; but the fruits of it you may aid your young friend to cultivate. Love to God is excited and cherished by reflecting on his favours, and on the goodness from whence they flow. Affection to a creature must be limited; but unmixed and unbounded goodness is the object of unbounded affection. The heart does not rest in any human enjoyment, but it rests in God; the object is adequate and the enjoyment complete. Divine love attracts the ardour and sensibility of youth, and averts debasing passions. First feelings are critical: by them the character is often decided; suppose them sensual: how deep they sink! how often renewed by a polluted imagina-

tion, and how fondly cherished! they become the hidden treasure of the heart, to which it retires for a dark selfish evanescent joy; the presence of the virtuous cannot always suppress them, nor the gate of the sanctuary shut them out; the path of honour is for ever abandoned. Early impressions of piety in like manner take possession of the heart. The first feelings of devotion are remembered with delight: God is sought and he is found in the outgoings of the morning, in delightful and in awful scenes, in the peace and in the tumults of nations, in the inmost recesses of the soul. When the mind is unoccupied, it is drawn by love to the Father of mercies; when wonted sleep departs, it is cheered by the returning sense of his presence. Love to God brightens the sunshine of prosperity, and perfumes with sweet incense the sacrifices which are made to virtue. Every thing praise-worthy is to be expected from the youth who loves his Creator and acts as under his eye. Divine love has at times appeared in a less inviting form. Unfeeling men, like Dr.

Clarke, alarmed at the effects of enthusiasm, have denied the existence of any affection or passion of which God is the object. Dr. Butler, with a deeper insight into human nature, in his sermon on the love of God, has established the doctrine on its true foundation. The success of enthusiasts in ages of ignorance, and among the ignorant of the present age, denotes a principle in the human mind which corresponds to their instructions; it is a sacred principle and deserves to be called forth and cherished by the voice of wisdom. Madam Guyon taught the ladies of Louis the Fourteenth's degenerate court, to love their Creator: the young yielded to her persuasive eloquence, She was accused of corrupting youth; her defence was in the spirit of her instructions: "But the youth whom I have corrupted, thou knowest, O my God! are full of love to thee." The error of pure love, if it must be accounted an error, was yet honorable for human nature. Like the Stoic philosophy of old, it gave to the

world characters of sublime and godlike virtue. The names of St. Francis De Sales, and Fenelon, like those of Epictetus and Antoninus, are lights shining in a dark place: in the midst of degeneracy they are pleasing memorials that God made man after his own image.

The propriety of prayer is seldom questioned, except by philosophers. Rousseau in a treatise on education, says, "I thank God for his favours, but I do not pray to him. What should I ask?" He professes "not to philosophize with his pupil, but to assist him in consulting his own heart." And is there not in the heart a tendency to prayer strongly felt at times, as in danger that human power cannot avert, in perplexity from which human prudence cannot extricate, under sorrow for which this world yields no consolation, and under the pangs of an awakened conscience? "God help you" is a common and natural exclamation, when the help of man is vain. "The Lord

have mercy on your soul" are the last words, when sentence of death is pronounced. It is the returning sentiment of compassion, which passes from the severity of justice, to a tribunal where mercy may be found. Why do the people desire the prayers of prophets and saints, and estimate their prayers according to their sanctity? Was it not a dictate of the heart that made the mothers of Israel bring their little children to Jesus, that he might put his hands on them and pray? What means that ancient practice of asking a parent's blessing, asking it in the most interesting moments, when they leave their father's home, or when on his deathbed he bids them a last farewel? And why does a parent's curse in those interesting moments make the blood run cold? Rousseau himself drops a philosophy which accords so ill with human nature, and so very ill with the peculiar sensibility of his own heart; and describes in another part of his works, with his usual eloquence, the tendency to intercessory prayer, with its con-

solatory and reclaiming power, in the case of a believing wife for an unbelieving husband. Short forms of prayer are of use at first. The prayer which little children are taught to make for their father and their mother may be considered as the beginning of piety and filial love, and a mean of unfolding them. As children advance, let the form be varied. Let it express a sense of dependance, gratitude, and desire to grow in favour with God and men. Fenelon's morning prayer, "Faites que nous commencions aujourd'hui à nous corriger, &c." supposes the work still to begin, it favours self-deceit and lukewarmness. The forms should be adapted to a progressive state. Let prayer to God be made with reverence: reverence may be felt, even before the object of it is distinctly apprehended. From that sympathetic reverence, which the solemnities of worship excite, the mind gradually rises to an invisible object. The preparation of the heart is necessary: it may be prepared by elevating views of na-

ture. "The heavens declare the glory of the Lord: they declare it to all the inhabitants of the earth. There is no speech nor language where their voice is not heard. Their awful and majestic silence speaks the language of every people. It speaks to the heart of man." Before that powerful and benign Majesty, let us bow and worship. Views of providence may in like manner prepare the heart. "I wound and I heal, I kill and I make alive." To that Being, in whose hand our life is, and who alone can make us happy, let us devote ourselves. Select passages of scripture may be used to predispose the heart. Prayer degenerates into rote, if the heart be not prepared. While you pray with and for your children, the principles of devotion in their minds unfold. In that sacred hour, they feel themselves the objects of tender affection: they perceive that you are dependant, as well as they; that blessings must be derived from a higher hand on yourselves and on them. The stated and avowed exercise of

devotion, is the only remedy against false shame: the strongest arguments cannot overcome it. Let parents who believe in the efficacy of prayer, and who are yet ashamed to pray, deliver their children from the same temptation. When the habit of praying daily is acquired, devout thoughts associate with the hour of prayer. The impression of God's presence often renewed, checks temptation, and strengthens virtue, and establishes tranquillity of mind on a good foundation.

Politics is the last branch of education. The study of government and laws extends the view of moral obligation; the student feels his relation to the public and meditates the duties of a citizen. The history of nations with the causes of their rise and fall, extends the view of Providence. The art of rising in life is at last the object. Concerning politics in this sense, Lord Bacon observes, and perhaps the observation was verified in himself, that "unless the young be instructed in

religious and moral principles before they proceed to politics, they are apt to account moral differences unreal, and to measure all things by utility and success." In the career of ambition, religion is a bulwark against surrounding temptation. Means suggested by friends, and authorized by example, and crowned with success, and adorned with Chesterfield's eloquence, are reviewed by conscience. Figure and fortune appear light when laid in the balance with modesty and uprightness. The steps of a religious youth may not be marked with shining honours, but they will never be stained by insincerity. A sense of the Divine presence, become habitual and pleasant, insures uprightness. In Roman Catholic countries there are houses of spiritual retreat, where the well-disposed retire at times to commune with God and with their own hearts. A public institution of this kind may seem ostentatious, but the spirit of it is laudable. In the busiest life a day may be found for sacred solitude. The youth who has ac-

quired a relish for the pleasures of devotion, yields his heart to those pleasures. He views, at a proper distance, the active life upon which he has entered, and makes a true estimate of wealth and fame and pre-eminence. He attends to his character as an accountable being, and thinks of the time when success or disappointment will figure less than the steps by which they arrived; when the pleasure of success will be increased by the honorable means of attaining it, and the pain of disappointment lessened, because nothing dishonorable was done to avert it. The particular duties of his sphere are reviewed: if the review presents imperfections, he does not disguise them to his own mind, nor does he check humility. Under the impression of divine goodness, he learns to forgive himself, and to improve the experience of former errors against future temptation.

Plans of usefulness are devised, and kind affections cherished. The beauties of virtue

open in prospect, and, like a traveller refreshed, he sets forward with alacrity. The intercourse of friendship is a further mean of uprightness. Young men whose mutual attachment is dignified by principle, investigate together the fair and honorable cause: self-deceit is unveiled, false shame is combated, and self-esteem is cherished. Religious conversation in mixed company was fashionable once, and it degenerated into hypocrisy; it now retires to the privacy of friendship, and resumes its charm. Truths which elevate the soul are canvassed and pondered. Generous affections flow and mingle. Existence is felt to be a blessing. Attendance on public worship is a decent avowal of piety. In the solemn assembly, the distinction of ranks is suspended, mutual benevolence kindles, and the fire of devotion burns: the laws of God are heard with reverence. Though the effects of social worship be not always felt, through the distraction of the worshipper, or the incapacity of those who minister, still one of

just and liberal sentiments will add the weight of his example to an institution, which with all its imperfections, promotes a sense of God and of moral obligation among men. The opinion of Rousseau, that religious instruction may be safely deferred till fifteen or even eighteen years of age, has weight perhaps with some parents and tutors, and contributes to the neglect of early piety. Rousseau's talents entitle him to respectful hearing; but on a subject so important, reasons ought to be weighed. He alleges that "the idea which a young mind forms of God is low and unworthy of him." Will not this argument likewise conclude against teaching religion to the old? The best idea man can form of God is in many respects low and unworthy of him. Still man is made to know his creator, and to act in consequence of that knowledge. In teaching other sciences, we are not discouraged though the learner's first views be imperfect; we gradually present such as are more clear and extensive and satisfying. It

is further to be considered, that in religion the heart is concerned as much as the understanding: affection may be sincere while reason is feeble. The first love of an innocent heart, is a sacrifice of a sweet savour. He alleges that "it is better to have no ideas of God than such as are injurious," and thus accomodates a saying of Plutarch to his argument, "I would rather be forgotten, than remembered as unjust, envious, jealous, and so tyrannical as to exact more than I gave means of accomplishing." It were certainly better to be ignorant of God, than to think him unjust and tyrannical; but is it then impossible to convey to a young mind an idea of divine benevolence? Will not that idea be relished, while pleasure and hope combine to make the morning of life serene? Is there a likelier mean of averting injurious thoughts of God, than presenting such as are just? A mind enlightened with views of the divine goodness, and touched with the participation of it, is prepared to meet with temporary evils, and to discern good-

ness through the veil. Is a mind kept in ignorance of God till the ills of life arise and thicken in prospect, equally well prepared? He labours to prove, what nobody doubts, that God will not punish involuntary ignorance. But is there no blame in voluntarily estranging the young from piety? The importance of an early impression is acknowledged: Rousseau acknowledged and illustrated it in the case of compassion. If love to men be promoted by exciting early, and managing skilfully, sentiments of humanity, may not love to God be promoted by exciting and regulating devout sentiments, before the pleasures and cares of this life take possession of the heart? Our author laments, that pleasures natural to the young, and suited to their years, are with-held; and in the spirit of philanthropy recommends to parents, that at whatever period God calls their children, they may not die without having tasted happiness. Upon this principle, it seems unkind to with-hold the pleasures of piety from the

young. Even in the dawn of reason, God is seen in his works, and felt in his favours, and well-grounded hopes arise; the young can taste the pleasures of admiration, and praise, and truth. Youth is not exempted from calamity: when fathers and mothers forsake them, they recognise the providence of a Father in heaven. Those who minister at death-beds, know that the young are susceptible of divine consolation; that under its sacred influence they suffer in patience, and comfort their weeping parents, and die in peace. There are situations and events in human life, which call forth the religious principle; where it has been uncultivated, as is generally the case in high life, it appears in a forbidding form. Lewis the Fourteenth's education was neglected; his religion, when calamity called it forth, was made up of abject superstition and cruel bigotry, ruinous in proportion to his power. The conversions of *eclat* as they are called in France, usually consist in a transition from the chambers of voluptuousness to

the cells of St. Ursula or St. Bruno. Even in more enlightened countries, religion, operating late in an untutored mind, exhibits ostentatious sanctity and blind credulity: conscience, which ought to direct, submits to be directed,—a deposit too important to be entrusted with any creature. The religious principle, when duly cultivated, is a security against profaneness on the one hand, and fanaticism on the other: it brings forth the peaceable fruits of righteousness. If religious instruction be neglected till the period marked by Rousseau, there is the utmost reason to fear that it will be for ever neglected. Your pupil must pass through life destitute of the surest guide; and he must pass through death destitute of all consolation.

END OF PART I.

PART II.

THOUGHTS

ON THE

Education of Females.

CHAP. I.

ADDISON says, " Female virtues are of a domestic turn :" I cannot omit a sentence in the celebrated funeral oration of Pericles, which he made in honour of those brave Athenians who were slain in a fight against the Lacedemonians. After having addressed himself to the several ranks and orders of his countrymen, and shewn them how they should behave themselves in the

public cause, he turns to the female part of his audience: "And as for you," said he, "I shall advise you in very few words: aspire only to those virtues that are peculiar to your sex, and think it your greatest commendation not to be talked of one way or another."

Conversing with a friend on the subject of female intellect, she said to me, "When I was a girl, two brothers about my own age and I used to hold frequent disputes whether men were not superior to women, or whether women had not equal abilities with men: had we compared our respective occupations, our disputes would have been at an end: we should immediately have perceived that they were widely different, and that of course so ought to be, and so must be, our talents and dispositions: though we were the sole companions of one another, our amusements were separate: they liked to run races, to play at games of severe exercise, to go adventures, as they

called it, that is to say, to wander about for miles, whatever might be the roads or the weather. I was fond of dressing dolls, of rearing silk-worms, of watching the progress of the fruits and flowers in the garden: they, however, took some interest in my amusements, and so did I in theirs; they would help me to feed my silk-worms, and assisted me in the care of my little garden; I was pleased to see them win the race or the game from their companions, and to hear them relate the dangers they had escaped, in jumping over a wide ditch, or travelling through a miry way. There was a difference too in our more serious occupations: they delighted to read of battles, of the rise and fall of nations, of hazardous enterprises undertaken by men of bold spirits, and wished to signalize themselves in the same manner. Seated by my mother's side, I liked to employ my needle, or to read histories, portraying the calmness and the virtues of domestic life, varying these

occupations, with attending to domestic duties of the active kind."

Let it not be supposed that I wish to under-rate female abilities, or to discourage the improvement of female intellect; I never believed that a person would act a more virtuous, or a more becoming part in life, from being either born a fool, or bred up in ignorance of every thing but trivial accomplishments, or the labour of the hands: no, let females occupy that station in life which God and Nature have assigned them. I remember what I have said, and what the whole of human life testifies; that to them is committed the formation of the human mind at its most important period, in infancy. The age we live in is, and has been distinguished by females no less honored for their talents than beloved for their virtues; but brilliant talents are the lot of few, virtue is within the reach of all: if ignorance be the parent of vice, wisdom, on

the contrary, is the parent of virtue. Let the powers of the female mind be cultivated, but still in order to qualify woman for acting well in her proper sphere, the privacy of domestic life. Wise men well know the value of the female character, and its importance and influence in forming the world at large: they will not therefore set at nought, or despise those, on whom God Almighty has condescended to bestow honour; but be it the ambition of woman

> To profit and to please unknown,
> Like streams supplied from springs below,
> Which scatter blessings as they flow.

Arria, who lived in a country where suicide was esteemed in many cases a virtue, has been celebrated for stabbing herself, because she would not survive her husband, and exclaiming, "My Pœtus, it is not painful:" but Pliny, in his Letters, records another part of her conduct, which he appears to think at least equal to this, as it has been called, heroic act: while the one

was that of a selfish and blind heathen, the other displays the affection of a tender wife, and the fortitude of a dignified mind. Her husband, and her son, a most amiable and promising child, the delight of both parents, lay ill at the same time of a dangerous and seemingly fatal disease: the son died. She conducted every thing relating to his funeral in such a manner, that her husband remained ignorant of his death: as often as she visited him, she would give him assurances that the child was better, in answer to his anxious enquiries concerning him. When her long suppressed tears could be restrained no longer, she left the room to indulge her grief, and then returned with a composed countenance.

In the history of Ruth, we do not perceive any display of brilliant talents, nor, it may be said, of extraordinary virtues; yet what a picture of virtue does that history present! We behold an amiable woman in the bloom of youth and beauty, devoting

herself with the most determined resolution to soothe and comfort and support the declining years of an aged, forlorn, and destitute widow, whose spirit was bowed down with affliction more than her body was with years. Ruth quits the land of her forefathers, that land so dear to every heart; she leaves her friends and her people to be the friend of the widow and the childless: she embraces her religion; her affection extends even to the spot, where this aged woman is to resign her breath, and where her dust is to repose: "Where thou diest, will I die, and there will I be buried." It is to be presumed that these two women had once enjoyed prosperity; but Ruth without a murmur, nay, with pleasure, pursues a laborious and a very humble occupation for the maintenance of her aged companion.

As to woman is committed the guardianship of infancy; she is also the minister in pain and sickness, and performs the last sad

offices of humanity. Duties such as these are no mean ones: to fulfil them well, there must be the existence of some virtues, and some of the better feelings: in administering to pain and sickness, and watching by the bed of death, courage, patience, and fortitude, are requisite; so are gentleness, tenderness, and affection. Mr. Crabbe, in one of his poems, has given the history of a sailor returning to die near the object of his early love:* I know not if the picture be drawn from nature, but it might be: for beauty, simplicity, and tenderness, it has scarcely an equal in poetry; and did the limits of this little volume permit, I should feel pleasure in introducing it here. When the poet Cowper was visited by that most dreadful of all maladies, the loss of reason, insomuch that if he had been left alone a single moment, we are told he would have attempted his own life, Mrs. Unwin watched

* See the Borough.

over him by day and night: I believe myself correct in stating, that, with the aid of another friend, she was thus his incessant guardian for two years, the one relieving the other: in her, tenderness and fortitude were admirably blended. There was a mother, than whom no one ever possessed a more tender heart; indeed the complaint which brought her to the grave arose from great acuteness of feelings; yet she was called on by Providence to sustain many severe trials, which she bore in the noblest manner. She had the anguish of seeing her hopes cut off, one after another, by the death of most of her children, after they had grown up with some portion of talents, and some portion of virtue: two of these, a son and a daughter, died at home. After watching them both through the progress of a lingering disorder, in their last moments, she stood by the bedside of each of them, and spoke to the departing spirit words of consolation,

and faith, and hope, and joy. This mother was my own.

The testimony of travellers seems to concur in ascribing tenderness and humanity to females, even to those of nations deemed savage. Among others may be named that of Mr. Ledyard, and of Mr. Mungo Parke. There is something very touching in the description given by the latter, of the treatment he experienced from the poor women who found him spent with hunger and fatigue: it is too well known to need repetition here. His repose must indeed have been pleasant, soothed as he was by their kindness, and by their simple expression of it, in their songs of which he was the subject.

Females form the happiness of "that spot more dear than all the world beside"—home. In him who has a heart, what feelings are awakened by the names of mo-

ther, sister, friend, wife, daughter! Does he despise these relations? Oh, no! thither his thoughts turn, here his affections constantly rest. Misfortunes may fall on him from without, but he has one shelter from the storms of life: not a solitary hiding place, but the home which love endears. They who ridicule these sacred relations, who hold them in contempt, never knew, never felt their value. Let fools, and coxcombs, and libertines, nay, let would-be philosophers, degrade woman into a mere animal machine: she can be an object of regard to them, only in proportion as she is destitute of every thing which should give worth to her character. Let them execrate all ties but those which what they call *love* has made; yet even they may find in the moments of sickness, and pain, and death, that a woman is something more noble than an instrument of base pleasure: they may then feel and acknowledge that she can be a ministering angel, speaking comfort to the

afflicted soul, while she smooths the pillow of bodily disease.

The guardians, the instructors of infancy, the ministers in pain, sickness and sorrow, faithful even to death, the source of domestic happiness; shall they who can worthily become all these, be held of inferior account in creation? Surely not. Wise men will assist them in the cultivation of their minds for the exercise of their greatest office: knowing that a foolish mother will not make a wise son, and knowing that on his mother's instructions depend both his wisdom and his virtue in his advanced life.

Making a shirt and a pudding has been considered as the *ne plus ultra* of perfection to be sought for in a wife: and I knew an honest man who used to advise all the young men of his acquaintance not to marry wives who read books, for that if they did, they would not get their linen or their stockings

mended: now it does not require the labour mental and bodily, of some years, to enable a woman to manufacture a shirt and a pudding: it might be prudent to contrive something quite as useful, and more important, to fill up the vacuities of time which must necessarily present themselves between the fabrication of one pudding and another, and she whose husband deemed it her duty to be always making shirts for him, would I apprehend, now and then, by way of varying her employment, like Penelope, be reduced to the sad necessity of taking out at night what she had done in the morning. As to the reading of books, which my old friend so sagaciously discommended, as hostile to the amendment of old shirts and stockings, he was right, if he had in view that tribe of Misses who devour novels daily by the dozen; but she who reads occasionally of the duties of women, will perhaps find that among them, industry and attention to domestic economy are recommended in their proper time and place.

I have heard a gentleman say that he would not like to marry a woman of superior intellect, for that she would be always reminding him of that superiority, and undervaluing his powers of mind. A woman capable of these he might take to wife without dread as to actual superiority, for of this she would be devoid. She who renders her husband contemptible, is a sharer of the disgrace she brings upon him. Allow a woman to be wise, and no man need to be afraid of making a contemptible or an inferior appearance in her company: she will know her own place, and that this will be maintained in the most honorable manner for her, while her husband occupies that which belongs to him.

Women have been withheld from serious study, and from the study of languages, from the dread of their growing what is called pedantic. Why should females necessarily and exclusively become pedants on the acquisition of learning? There are then no

weak and silly persons of the other sex, whom a little knowledge puffeth up; who have yet to learn the first step to true wisdom, their own ignorance? But let paltry distinctions and disputations cease, as happily they daily do. God created Man male and female. While their duties and their occupations are, and must be, from the very differences which nature has made between them, essentially different, these distinctions are the foundation of order, and harmony, and happiness. Surely there should be no contention where the interests must ever be the same. The power which created man created also a mind capable indeed of soaring infinitely beyond the bounds of the narrow space which he occupies here, yet at the same time adapted to the station and the duties here assigned him. In the term man, woman is included. One star differeth from another star in glory: yet each in its order and in its course contributes to the beauty and the glory of the

material world. The glory of a man constitutes not the glory of a woman; let both shine in their proper sphere, that order and harmony may reign likewise in the intellectual and moral world.

CHAP. II.

AS the proper sphere of a female is home, so instruction in domestic employments should form a chief part of her education. On this subject I shall avail myself of the observations and experience of a friend, furnished in a conversation held with her. On requesting her opinions, she addressed me as follows:

"You know that the world has given me credit for great literary attainments, arising from a belief of my being educated by a father, held in public respect for talents and for learning. If the world will think me possessed of great learning, be it so: any

assertion on my part to the contrary would be called affected humility; I am therefore silent. I was brought up at home, and there acquired a knowledge of domestic occupations. My father, like most literary men, was far from rich; he had a numerous family, and but few, sometimes no servants. Do not doubt the truth of what I say, when I tell you, that notwithstanding the station in life which he occupied, and that he associated both at home and abroad with almost the first company, I, his daughter, at an age when other children are pursuing childish amusements, was accustomed to perform the offices even of domestic drudgery in his house. There was no part of a servant's work which I was not called on to do, and which I did not do. I record this as any thing but a reproach to the memory of my parents, for I look back with grateful recollection to the laborious employments of my early years: they taught me many useful lessons, the benefit of which I have derived in my journey through life thus far. They prevented me

from becoming proud and haughty: Called at this period clever in point of intellect, I might have been puffed up; but summoned to assist at a washing or ironing, or to prepare dinner, my lofty ideas were restrained; I was taught humility: I fulfilled the duties of a servant, and hence learned not to despise servants. Having a father and many brothers, needle-work was acquired as a matter of course. I was gratified to hear the labours of my hands commended: it is pleasant to work for those we love, and a tribute of praise on this account is relished peculiarly by the young mind. One of a numerous family, the duties attendant on sickness fell to my lot also: the power of soothing pain was, too, a delightful one: I learned independence: I had no occasion to solicit the aid of servants, for their occupations were no hardship to me. In after life, when their labours seemed heavy, I have cheerfully shared them, and thus they have been lightened. There results from my apparently severe discipline in early youth

this happy effect likewise, that I cannot imagine the situation I may be placed in, however inferior, that I would not endeavour to fill, not only without a murmur, but with cheerfulness: for the labour of the hands I should feel no hardship; indeed, I hold it no disgrace to say, that my early acquirements have never yet been allowed to rust for want of exercise. Should the time ever arrive when I may need them no longer, they are easily relinquished; but still I find them beneficial. Perhaps you may discover a little lurking vanity in what I have now related to you, as I flatter myself that neither you nor any of my other friends can perceive either in my appearance or manners the traces of servile occupations, supposed to give an air of vulgarity to both. If I be right in this opinion, one prejudice against education in domestic duties may be removed. In giving you my experience, I do not mean to assert that it is absolutely necessary for young girls to be instructed in the lowest domestic offices, but a knowledge

of these can do them no harm, and may prove highly useful. Ladies complain of the imposition of servants, a fruitful theme, among many others, of railing against them. Mistresses who know their duties will be on their guard against such imposition."

Be it remembered that I write not for the very great, or the very rich; if any such did me the honour to read this volume thus far, they would probably now throw it down with contempt. I would address myself to the middling classes of society; the most numerous, and the most important. In the troubled times we live in, so many instances are daily, nay hourly occurring, of rapid transitions from wealth and luxury to comparative indigence, that people are more than ever called upon to provide resources against the evil day which may soon overtake them: there is no resource so effectual as habits of industry; and they who have daughters should make it one of their sacred duties to teach them, or to have them

taught, occupations which may fill their time profitably, if necessity require this, or usefully and pleasantly if it do not. I would not except the daughters of rich merchants, nor those of men of learned professions who are seldom rich: indeed, I know not a more pitiable situation than that of the daughters of the latter, should their parents be removed by death, unless they have been taught some useful employ. Bred up with refined ideas, and in refined society, they are cast upon the world, helpless beings, with an exquisite feeling of the misery of their condition: their very refinement serves but to aggravate this misery, and to aggravate the insults to which they are exposed from vulgar ignorance. Parents, as you value your daughters, shield them from these evils. There is no disgrace in labouring with the hands, but both disgrace and poverty are attendant on idleness. I urge this because I know there are parents who would consider their children degraded by their being taught some useful occupation.

What perversity of mind, to think that an indignity which is an honour to a female. "My daughters have no occasion to work, their father is rich." An answer to that has been already given. "What would their friends think if they saw them working like sempstresses, or kitchen maids?" Their *friends* would esteem them on that account. "They will have work enough to do when they come to have a house of their own." A bad argument; it may chance that they never have "a house of their own," and if they should, it is a sorry preparation for work in it, to bring them up in idleness in yours.

A lady said to her daughter, on her complaining that she could not do something which she had placed in her hands to do, "My child, your faculties are like those of other young females, and of course you must be capable of doing what they can do; make the attempt, and make more attempts

than one; you will succeed at last." Females are too frequently taught to lean both on the abilities and the understanding of others, and thus their native energy of mind is obscured and lost: the powers both of mind and body become feeble, if not called into action. Some kind-hearted writers represent woman as so amiably weak, that she must rely on some supporting arm through the whole of life; she must not quit the guardian care of a parent, till she is transferred to that of a husband: she is a tender vine, that would bend and be crushed unless a stay was provided for her: but every young woman has not a father, and some are destined to lead single lives, and then what purpose is served by this "amiable weakness?" It is of great consequence that females be taught, and be taught early, to exercise their own faculties, both of mind and body; it is the way to strengthen both; then, if left, as some of them may and will be, to travel the journey of life alone and

unassisted, they are provided with resources in themselves, against the difficulties they may encounter in their progress.

Some mothers, who are well versed in domestic duties themselves, sometimes from the pleasure they take in performing these, fall into the error of allowing their daughters no share in them; consequently they grow up as ignorant of them as they were in infancy. I have been pained to see daughters sitting still, while their mother was helping forward the household employments: it is not a pleasant nor a proper sight. Let such mothers be warned that they are sinking their daughters in the esteem both of common observers, and of friends: let them reflect too, that they are doing them injustice: they may in their turns become mothers, and mistresses of families, and then what sort of a figure can they make? They who find the benefit of a knowledge of domestic employments, should not withhold this knowledge from their daughters.

The same evil may arise to the younger daughters in a numerous family. While the elder ones are instructed, these may be left in ignorance. A younger daughter has sometimes been made choice of for a wife, before her elder sisters: each should have her fair chance for knowledge. I am afraid there is not unfrequently an unworthy jealousy in the elder branches of a family, which leads them to endeavour to keep back and repress the younger; and a most unworthy jealousy it is. Parents should be on their guard to prevent or correct this. It is another painful sight to see a girl of fifteen or sixteen with the childish manners of one of five or six; but if her elder sisters hunt her from their society, she must repair to her old apartment the nursery, where she must amuse herself as well as she can alone, if there are no younger children; and if there are, they of course become her companions. There is a time when "childish things" must be "put away." Wise parents should judge when this time is arrived. A

highly accomplished and sensible lady, possessed both of rank and riches, had a large family of daughters: as she advanced in life her health became delicate, and she was unable to fulfil her household duties. She committed to each of her daughters by turns the weekly management of all the domestic concerns; the keys were given to her charge: she purchased the provisions, sat at the head of the table: in short, did every thing required of the mistress of a family: When she resigned her charge, she gave in an account of the weekly expenditure to her mother. Thus were they all instructed in domestic duties; the elder could exercise no undue authority over the younger, nor did they sink into infantine simplicity and slavish submission to their sisters. Lord Kames mentions the mistress of a large family, who having guests that were to leave her about eight in the morning, thus addressed her daughter, a girl of seven years old: "Child, I may not, perhaps, be up so early; be ready to attend the company; see that every

thing be prepared for breakfast, and be sure to attend them to their coach."

There is an activity necessarily attendant on domestic occupations, which is highly beneficial to the health. Many of the employments of females are sedentary, it is therefore proper that they should be varied. One of the greatest blessings in life is good health; much may be done in early youth to strengthen a sound constitution, and to repair a weak one: a great mean is exercise. The friend who furnished the remarks at the beginning of this chapter, afforded a striking proof of this: she was a delicate puny child, but her habits of constant activity rendered her strong and healthy. By employment, health of mind also is maintained. Perhaps there are modes of education both at home and abroad, calculated to create too great delicacy of frame in young women: too often every thing is done for them; this makes them indolent and helpless: they thus indeed acquire softness and delicacy,

those two feminine qualities on which some writers of the other sex have rung the changes so often: yet a rose growing in the open air is quite as beautiful, quite as delicate, as a hot-house plant, without its weakness and tenderness. Dr. Gregory tells his daughters that men naturally associate the ideas of female softness and delicacy with a correspondent delicacy of constitution. As his object here appears to be to recommend them to render themselves attractive to the other sex, I would seriously ask any man if he prefers the sickly hue of a fine lady, trembling at every sun, and every breeze, to the bloom on the cheeks of a lively, active, healthy girl. Surely roughness, coarseness, and vulgarity, are not the necessary attendants on good health and active employments. A female fox-hunter, if such a person deserve the name of a female, may boast of her "great strength," and her "extraordinary appetite," but no other woman will. I dislike hoydens as they are called, as much as any one can: I like to see in fe-

males the characteristics of females: but let young girls have the privilege, which I do consider it, of practising active domestic duties; let the air, the fields and the woods be free to them; nay, let them be inured to the vicissitudes of heat and cold: you know not where or how their lot may be cast in after life. Rear a plant up too tenderly, and the first wind of heaven that it is exposed to may crush it to the ground, and leave you to lament the fragility to which you gave birth.

CHAP. III.

COMPLAINTS, and severe ones, have been made of female schools. One great evil in them appears to be, that too much attention is paid to the acquiring of frivolous accomplishments, and too little to the improvement of the mind: but while parents choose one school, because it has such an elegant dancing-master; another, because music is taught there in so fashionable a style; and a third, because the head of it is a French woman, it is no great marvel, though schools should continue to be as too many of them are, like the warehouses of milliners, where young ladies may be furnished with every outward decoration, but

which are utterly destitute of materials to enrich the mind. A sensible lady, the head of a school (would there were many such, and the objections to female schools might speedily be removed), when applications are made to her to admit pupils, says, "Understand, that we have no fine ladies, and that we wish to receive none: our aim in taking on us the charge of education, is to qualify those committed to our care to be useful members of society, as wives, as mothers, or in any station that they may be called on to fill. Accomplishments are taught with us, but only in their proper place, as ornaments, not as though they were the sole business of life. We are aware that our undertaking is of too serious a nature to allow us to waste time in trifles."

Parents, in placing their daughters at school, should consider their own circumstances as connected with their future happiness, and that of their children: they

distress themselves to give them an expensive education, and what are the consequences? These children acquire habits of refinement at school, which make them esteem the house and the company of their parents unfit for them, which render domestic duties a burden they are unable to bear, which place them in a rank they were not destined to hold. On the other hand, parents have the mortification, after all the privations they have suffered, and the expense they have put themselves to, to discover that they are objects of contempt to their children, that their children are miserable in themselves; and these reflections are accompanied with the bitter conviction, acquired too late, that their own folly has produced such evils to both. Even where a child has better dispositions than to despise her parents, she is rendered unhappy, by being rendered unfit for the station in which Providence had destined her to move. I knew a most amiable young woman who was thus, I shall say, unkindly treated by

her father: he distressed the other members of a numerous family to give her a finished education. She was placed at an expensive school, one I admit, where people of rank and fortune might have been pleased to place their daughters, from the attention paid in it, to the formation both of mind and manners, and where the daughters of such people were placed: raised into a rank above her own, a superior style of dress was required for this girl to set her on a level with her companions, and thus fresh expenses were incurred. Poor thing, she used, on coming home at the holidays, to relate that their father's carriages came for her school-fellows, and that she was the subject of their wonder, because the stage came for her. When she finally came home, a new scene awaited her: she had acquired an elegance and softness of manners that would have graced the most elevated rank; and from nature and education, she had acquired likewise the happiest, the most virtuous dispositions. A change was

now to take place, which her ill-judging parent should have foreseen, but which she could not foresee. Emulation in dress being no longer necessary, costly clothes must henceforth be laid aside: it was enough, and sometimes more than enough for the circumstances of the family, if decent raiment was provided. Attendance could not be expected, for sometimes there were no servants in the house; and if this injured young woman attempted to perform any domestic duty for herself, or for others, she was sneered at by some other member of the family, more suitably instructed than she was, for her awkwardness in such attempts. She was too good and too amiable to despise either her father, or her father's house; but she was rendered in herself fretful, discontented, and unhappy. Parents, as you value your own and your children's happiness, educate them according to the station which you yourselves occupy. An accomplished young woman, destitute of rank and fortune, has some-

times been raised to a situation suitable to her accomplishments. Young men of a finished education have arisen from obscurity to eminence; but the numbers of them are few, compared with those who have been rendered miserable by a refinement which worldly circumstances could not uphold. There is a genius which will burst through and triumph over every bond of poverty and obscurity; but this was never created by education.

Domestic duties should form a part of the education at schools, as well as at home: the girls might alternately take a share in the lighter parts of the household work, and learn something of the modes of house-keeping. Much helplessness is taught in schools, by every thing being done for the pupils: it is well, early to accustom girls to do every thing for themselves, and to assist others likewise. I would mention the art of carving as one, particularly necessary to be learned. Lord Kames says,

"It has pained me to see a young woman of seventeen or eighteen, applying her knife so awkwardly as with difficulty to dissect what was on her own plate." The art of carving is useful in more respects than one: it gives an ease to the manners and the movements; it induces a habit of attention to company, which young people are too apt to neglect. I knew a young lady, who, from the age of fourteen, was the carver at the table of her father and mother. Trifles, as they may seem to be, have in reality much importance. A young woman may be well educated and sensible, and yet, from awkward movements at table, she may create an unfavorable impression, that all her good qualities shall scarcely do away. Girls at home have an advantage over those at school in this respect, that they are more in mixed society, and consequently have a greater freedom and ease of manners.

I would not, like Lord Chesterfield, be perpetually ringing in the ears of my pu-

pil, " the graces, the graces ;" but the manners of women undoubtedly have considerable influence on society at large, and therefore much attention should be paid to their formation. There is a happy medium between awkward, bashful, blushing timidity, and pert vivacity and boldness : there is a chaste and modest, yet a dignified, and I will add, a confident grace, which gives a great charm to the society of a young woman. I would again repeat here, as it concerns females, that they will never acquire generally amiable manners, unless they begin with those around them, their parents, their brothers and sisters, one another. How disgusting is it to see a young lady all smiles, and softness, and sweetness to strangers, while her family can rarely procure from her a civil word or look. The spring of kind manners is in a kind heart, and this will diffuse a grace over a young woman in the lowest station in life. I had a striking proof of this not long ago. Being on a visit to a friend in the country,

we went to call at a farm-house, the heads of which were a venerable couple, near ninety. It was the time of a fair, and the house was filled with their descendants, making merry and feasting. Among others, I was much struck with the appearance and manners of one of them, a grand-daughter, a young woman about nineteen: she attended with the most winning respect and courtesy on the guests; she served her relations who had come to visit the house with the most cheerful alacrity; but her chief care was bestowed on the old pair in the chimney-corner: she watched even their looks, that she might prevent their wants. I made some enquiries respecting her, and learned that she had quitted a respectable service, and come to wait on these parents in their old age. I wished that there were any institution in this country for conferring rewards on merit among the lower classes; I thought I would have recommended her to receive one. We need not go to courts to study refinement of manners: real grace,

the grace which a benevolent heart diffuses over the countenance and the actions, may be found in the cottage of a peasant, as well as in the palace of a prince.

There is a boisterous pertness in some girls, which goes under the name of amiable vivacity, *naivetè*, &c. Parents call them, "My lively daughter, my romping girl, my little mad cap:" they are laughed at, and encouraged. It is certainly a very edifying sight to see Miss tearing all her clothes to pieces, jumping over gates and stiles, galloping about like a race-horse, talking and laughing with as much loudness and vulgarity as a plough-boy. These are fine preparations for the modesty, the dignified reserve, which should characterize woman: cheerfulness and playfulness are natural to the young, but for young women bounds must be set. If witty children in general are odious, what are called witty girls are more peculiarly so. Fielding makes it a quality of one of his heroines, that she was

destitute of all talent for repartee. A young girl who has arrived at the power of saying what are called smart things in company, has pretty well nigh lost sight of modesty, and the exchange is a miserable one. The company may laugh at what she says, but they will probably laugh at her too, or in their hearts despise her. A lady of my acquaintance, one of very dignified manners, told me that she had once been in company with a young girl, who possessed an extraordinary talent at mimicry, another of the substitutes for wit. After having imitated several people, to the great edification, no doubt, of all present, she on a sudden fixed her eyes stedfastly on this lady, and assumed a peculiar manner and gestures, which she could not understand; but the rest of the company seemed as well entertained as before. At length, she discovered that she herself was the subject of the young lady's mimicry. She with difficulty suppressed her indignation. Perhaps she had done right to

give vent to it: this young lady certainly needed correction. It seems to me, that there should be a certain degree of timidity in a young woman. I am not fond of seeing one who does not evince some little hesitation in speaking before company. There is a degree of bashfulness which it is painful and distressing to witness, but the source of this is in ignorance:

> "True modesty is a discerning grace,
> And blushes only in the proper place."
>
> *Cowper.*

We find, however, that modesty does blush sometimes, and what so proper a place for blushing modesty to reside in, as the countenance, the manners, the whole deportment of a young woman?

There is a custom among young girls which cannot be too severely reprehended, and which should be utterly disallowed; that is, when two or three collect together in company, to single out some of those present, whom they make the objects of whis-

pering, sneers, and laughter. Did they know the impression which such behaviour makes, for their own sakes, they would discontinue the practice: they injure themselves much more than those whom they ridicule. A lady whom I knew, was, when a very young girl, invited to pass the afternoon with a girl about her own age, but of a rank in life superior to hers: she went accordingly, and found the young lady with a companion. My friend was naturally of a timid disposition, and felt likewise somewhat abashed at being in the presence of her superiors. The laws of hospitality, of generosity, of kindness, and of charity, required that on observing this, her young hostess should by her behaviour have endeavoured to remove her painful feelings; but instead of this, she and her companion made her and them the subject of whispers, sneers, and laughter. This behaviour made an impression on her that was never forgotten. She was repeatedly invited back, but went no more. The lady who thus treated her,

lived to an advanced age, and she is now celebrated in a distant part of the kingdom as having contributed munificently to several charities, and as a model of piety; but my friend, although she heard of her fame in after life, could never hear her mentioned without a feeling of indignation at the remembrance of her behaviour to her in their early years. There are characteristics which should distinguish females: among them are gentle, amiable, conciliating manners. One possessed of these, will never make a person feel awkward in company by her behaviour: it argues a bad heart, and great ignorance to do so: it is feeling pleasure in giving pain to others. We have all some peculiarities; our own might appear a great deal more absurd than those of others, were they called into notice. They stake much for a paltry recompense, who risk the esteem of the worthy to gratify unbecoming merriment.

There is an old and homely saying, that young women should be seen, and not heard.

The meaning of it seems to be, that they should maintain a becoming silence in company;—so they should: but there are occasions when silence on their part would cease to be becoming; for instance, when any improper freedom of discourse or of conduct takes place in their presence. There is a dignity in innocence and virtue which may check this freedom, and it should be exercised when occasion calls for it. There is great power in the deportment of a modest young woman, to repel impropriety. I cannot refrain from noticing here, with the indignation it merits, a practice among some young men, of uttering in the presence of young women, whom they have reason to believe are modest and virtuous, words and phrases of double meaning. An open insult any virtuous young woman will resent, but what resource has she when a villain, as I shall call him, insults her in a way which she knows not how to resent? Under a thin disguise, he will utter the grossest things: if she blushes, then she understands

them; if she does not blush, then she is hardened, and past blushing: if she attempt to check such language, she is advanced a step farther still in effrontery. This is one of the most painful situations in life in which a modest young woman can be placed; but let men who practise such baseness, be warned that they thus render themselves objects of detestation to virtuous females, and that it is the extreme of cowardice to offer an insult where there is no possibility of vengeance.

In forming female manners, modesty should be the basis, then the structure will be fair and firm. Charters says of children, that "their innate modesty should be respected." A review of the works of nature will teach us that modesty is a characteristic of early days. The beauties of spring peep forth, as if afraid to shew themselves: the buds scarcely unfold: the primrose ventures to disclose her modest hues on the bank which gives her shelter; the violet

hides her lovely head beneath the leaves of her parent plant. Nature herself appears timid in the spring of the year; she gladdens the heart with the promise of future excellence; still she renders it a chastened gladness: she smiles, but it is through tears; she is beautiful, but clouds soften her beauty. Modesty gives a charm to every talent, to every accomplishment, to every virtue: the mild and chaste lustre of the moon sheds a softened grace over the beauties of creation. Modesty implies innocence of heart, good sense, a lowly mind, a disposition to exalt others in preference to ourselves: let therefore a young woman's innate modesty be respected; let it be cherished and established, and she will not fail to be correct in her manners and behaviour.

CHAP. IV.

THERE were days when ladies thought it amiable and attractive in them to scream at the sight of a spider, and faint away if a frog crossed their path: let us hope that these days are over. There have been ladies, too, who have wept over a dead lap-dog, while their husbands and children were disregarded: we will hope, too, that this race is becoming extinct. Sensibility properly directed, and kept within due bounds, is a source of some of our highest gratifications; but directed into unworthy channels, and suffered to overflow, it degenerates into irritability, weakness, selfishness, and cruelty.

As it is committed to women to minister to the wants of infancy, to pain, sickness, and in death, so nature has endowed them with dispositions essential to the offices required of them. It is an important branch in female education early to accustom girls to perform offices of humanity and charity, even though they be painful ones. Nature gives nothing in vain. If females possess tender feelings, it is that these feelings may be put in exercise to increase human comfort, and to lessen the sum of human misery. Who possesses real tenderness? she who performs kind offices for those in distress, or she whose excess of sensibility prevents her from so doing? Epictetus tells us of a father who ran out of the room when his child was dangerously ill, and justified his conduct on the ground of natural affection: he enquired of him, has her mother no affection for the child? He replied, "Yes, surely." And does not her nurse love her? She does. Then they also ought to have run away, and from the great affection of her parents and

friends, the child had been left alone and unassisted. There is pure selfishness in such behaviour; it is to save ourselves some painful sensations; true feeling has nothing to do with it: were we secure in our own persons from the attacks of pain and disease, we might justify ourselves in avoiding the sight of them: but most of us may recollect that we have known a time when the sympathy and attentions of a kind friend were necessary, and highly grateful to us. A time may, nay, will come, when we shall need all the aid that affectionate friends can bestow. The cup must be held to the parched lips, the sweat must be wiped from the dying brow. If it be painful to witness the sufferings of humanity, should it not be an infinite pain and reproach to us, if we commit those whom we have professed to love as dearly as our souls, to the care of hirelings, and that at a period when our affection could best be proved, and they require it the most? Shame on such affection as this! it is unworthy the name. I regret

to say that I knew a mother and a daughter who left a lovely daughter and sister, in her last agonies, in the house of a stranger where she was taken ill, with this speech in their mouths: "it is all over, and we can do no good." It was indeed all over, as their offices respected her sensibility to them, for she was then past the sense of feeling; yet the affection of a mother and a sister would not have permitted a stranger, a hired nurse, to close the dying eyes, and to compose the pale limbs. Nature seems to have implanted in the human breast a desire that we should yield our last breath in the arms of our nearest kindred. We weep over those who perished in a distant clime; our tears are the more bitter that strangers performed the last offices for them: we carry ourselves back with unavailing grief to a period which they have passed; to the period when nature was sinking under pain and disease: "Oh that they had returned, though even but to die in the arms of friendship and affection!" Such are the mournful feelings that crowd upon

the heart which glows with real tenderness. Shall the eye which has sought me through all the varied scenes of life, with the regard of affection, seek me in vain, when about to take its last look? Oh no! though my heart be torn, let me not abandon my dying friend.

Opportunities are perpetually occurring in human life, for instructing girls in the offices of humanity. Parents, sisters, brothers, servants, may be visited with sickness: their services should then be required, and they should learn how to perform them. Patience is thus called into action, a highly necessary female virtue. In the case of sick servants, humility is exercised. Jesus Christ washed the feet of his servants. A young woman is not degraded, she is ennobled by such offices: she resembles the great Author of the Christian religion. He was meek and lowly in heart. The humility must be of the heart, not an affectation of it, to obtain the praise of men. Occasions

will offer when even sights of aversion and disgust must be witnessed, when loathsomeness must be administered to; neither should these be shrunk from. Who is secured against becoming an object of disgust? Providence permits frightful diseases, and dreadful accidents. If there are scenes and offices which require a superior degree of fortitude in myself, and of compassion to others, let me exercise a superior degree of self command, and of humanity. Those who pursue a medical profession have painful and unpleasant duties to perform: the study of the human body they must not shrink from, for their aim is to lessen the sum of human wretchedness. I do not say that young women should be taken to visit hospitals; but as opportunities present themselves, let them visit, and administer to, the sick, the maimed, the dying; they will learn some of the most necessary, the most engaging offices of the female sex; they will learn to muse on the period when the remembrance of virtue will be the only satis-

factory one; they will consider their own latter end.

"Compassion is made strong in youth, to subdue selfishness, and humanize the heart. Moved by compassion, we bear one another's burdens, and weep with them that weep. Our tempers are formed into that moderation and seriousness, and mutual kindness, which are suited to the present state*." Charitable feelings exist peculiarly in young females; and under proper regulations, and within due bounds, they should be indulged. Let girls be taught that giving away money is one of the least parts of charity: many bestow this from vain glory; others, because they will not take the trouble to be charitable in any other way. Let him be remembered who constantly "went about doing good:" he had no earthly riches; yet whose life was ever passed in such a series of benevolent actions? We have thus a striking

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* Charters.

lesson that money is in fact the lowest of charitable gifts. The disciples had neither silver nor gold, but they could be eyes to the blind, and feet to the lame. Active benevolence is true charity. Dorcas was full of alms deeds, and good works. When she died, the poor widows whom she had clothed, came weeping to Peter, carrying in their hands the garments which she had made for them. The great John Howard was indefatigable in his researches into prisons, that he might soften the miseries of prisoners: his life at length fell the sacrifice of his exertions. That benefactor of the human race, Mr. Clarkson, gave no rest to the sole of his foot, no repose to his mind, to obtain the abolition of the slave trade. Making clothes for the poor, and at the sacrifice of some piece of dress of their own, is an useful and pleasant employment. All young girls like little infants: they will feel high gratification at seeing a poor one clothed by their industry.

This might be made one of the rewards of virtue. Visiting the aged and infirm, furnishing and preparing them food, reading to them, performing little domestic duties for them, listening with interest to their "tales of long ago," they prize such small acts of attention as these more than a haughty donation of money from those whom they never saw: a little friendly notice to the poor is much more to them than silver and gold. Some years ago, I remember to have been present at a feast given to several poor and aged women. The heads of the house sat at the same table, and partook of the same fare with them. In the middle of the repast, one of these poor women could not refrain from rising, clasping her hands together, and exclaiming, in the simplicity and joy of her heart, "Oh, this is too much! not only to be set down to such a dinner, but with such ladies!" She created a smile, indeed, but her sudden effusion was one of genuine nature.

"Turn your attention to the needy, who are obscure, friendless, helpless, dejected; whose cases are not known, whose voices are not heard, whose names are never mentioned, and of whom there will be no remembrance; on unregarded age in corners thrown." To seek out these requires activity and perseverance, though the numbers, alas! be many. There are those who have sunk from better days, and who are ashamed to beg. Let young girls be directed to such individuals of their own sex: while they administer to their wants, they may furnish them with striking lessons—the transitory nature of youth and beauty, the uncertainty of riches, the changeableness of human life. From the lips of these aged persons too, they may learn resignation to the calamities of this life, and the faith and hope of immortality. When I was a young girl, I remember being at my father's church one communion Sabbath day. On such occasions, after the service was over, a few poor people, belonging to

the congregation, were allowed a small sum of money, and they waited till they were called into the vestry to receive this. Among them, there was a woman nearly four-score, bowed down with poverty and disease, as much as with years. My father, by whom I was standing at the time, said to her, with that kindness in his manner which the meanest of his congregation uniformly experienced from him, "My good friend, you do not grow younger." "No, sir," she replied, "and I hope soon to be where I shall never grow older." I recollect at this moment the beam of triumphant joy which shone in her withered face, as she uttered this. The young fancy old age a period of gloom and desolation. From their own observation they may learn, that no circumstance can render it so, when religion gilds the passage to the tomb.

Humility is a lesson which females should early learn. Nature has made woman inferior in bodily strength to man, and the

weaker needs protection from the stronger. I shall allow that habits, and I grant them to be bad habits, have increased this weakness, yet the fact does not admit of dispute; but wise and beneficent Nature, in thus ordaining it, has made this comparative feebleness a source of interest and delight. An affectionate wife feels it her pleasure, instead of her degradation, to rely for support and protection on her husband. A daughter and a sister awaken ten thousand tender feelings in a father and a brother. What would they not brave to shield her from the storms of life? Precious are the "tears which pious fathers shed upon a duteous daughter's head."

Mary sat at the feet of Jesus, and heard his word. When her brother died, she did not go out to meet her friend, but sat still in the house. She appears to have been of that humble retiring character, which more truly ornaments a female than the most

brilliant display of talents, accomplishments, or, I shall add, virtues; Martha busied herself about the household concerns. She was not reproved for this: it was a necessary duty; but she seems to have been one of those bustling women who are not satisfied with the performance of their duty, unless they can call attention to what they are doing. Mary probably understood and practised domestic duties as well as her sister did, though she might choose other times for them. What is done silently is done the best.

> Stillest streams
> Oft water fairest meadows, and the bird
> That flutters least, is longest on the wing.
>
> *Cowper.*

As the scene of female action is in domestic life, and as good temper, above every other good thing, forms the happiness of home, the regulation of temper is an essential branch in the education of young

women. I cannot help believing, that if a man goes from home in quest of happiness, it is the fault of his female companions there, not his own; and I think farther, that of the young men who pursue vicious courses, by far the greater part of them do not do so from an innate love of vice, but from the want of pleasant domestic society. I speak not simply of the society of relatives; I am an advocate for the friendly intercourse of young people of different sexes, though there be no relationship. I am aware of the old saying, "that friendship with woman is sister to love." It may ripen into love, and why should it not, if esteem be the basis? But this is by no means an absolute consequence; and I do not hesitate to assert, that setting the passion of love altogether aside, there is not a more powerful safeguard to the virtue of a young man than the society and friendship of a virtuous and amiable young woman. There is a respect, a charm about her, which goes

far to suppress and extinguish the desire for the company of the unworthy of the female sex, and for every other base pleasure. It is good and pleasant for brothers and sisters to dwell together in unity: young people, with the affection of brothers and sisters.

Accomplishments are occasional sources of gratification; a display of talents should be made but at intervals: even great virtues, from the circumstance of their being great, cannot be in constant exercise; but in the minute details of domestic life, there is perpetual need for good temper to display itself. I may incur the risk of creating a smile, but I know so well the absolute importance of this virtue, for so it deserves to be called, that I cannot refrain from urging its incessant practice. One departure from it leads to another, and in process of time the whole disposition is changed. If little matters run

cross, we but aggravate the evil, by letting it put us out of humour: sour looks and discontent never remedied a grievance yet. Consider how insignificant the matter, which we think so vexatious now, will appear an hour hence. Good temper, and in a woman, sheds a perpetual sun-shine, while we are exposed under the dominion of an ill-tempered one, to incessant clouds and storms. People, as they advance in life, however, meet with crosses which have a tendency to sour them; but surely a young woman, a young girl, should be able to command her temper, and the earlier this command is acquired the better. Good temper implies submission; it is best to yield, even with a consciousness of beingright: violence opposedto violence never yet did good. There is not a more unbecoming sight than that of a young woman disputing. Good temper is a help to filial obedience. There are young girls who will give impertinent replies to their parents, and refuse

compliance with their orders. Oh! if they could but imagine how odious both of these render them, even to common observers! A good-tempered daughter will obey without argument, and with cheerfulness. The affection of brothers and sisters is increased by good temper. A sister possessing it, may reconcile jarring brothers: they will love her, and love one another. Good temper will deter from evil speaking, and from evil judging: it is universally attractive; it gives a charm to the countenance far superior to beauty: it is a source of perpetual enjoyment to those possessing it, and to all around them.

The happiness of home: has Providence assigned to females the formation of this? then should it be a serious study to qualify them, and they should study to qualify themselves, to fulfil, in a becoming manner, the honorable, the grateful office devolved on them. Surely there can be no

pleasure so great, as that of making others happy. Happiness implies virtue, for without virtue it cannot subsist.

"Domestic happiness! thou only bliss
Of Paradise that has surviv'd the fall:
Thou art the nurse of virtue, in thine arms
She smiles, appearing, as in truth she is,
Heaven born, and destin'd to the skies again."

Cowper.

CHAP. V.

IN Dr. Gregory's Legacy to his Daughters, he says, "the love of dress is natural to you, and therefore it is proper and reasonable." Is the first part of this sentence true, and if so, is the conclusion just? We inherit many things from nature, which, so far from being either reasonable or proper, need to be checked and suppressed. I have already said that a little girl of three years old has no more vanity than a boy of the same age; that he has quite as much as she has, and that it is taught to both, wherever it exists, for vanity is not an inherent fault. Except some gaudy colour which attracts the eye, a child knows no difference between

one piece of dress and and another; and give a little girl a red stuff frock, and one made of white lace, and she will prefer the former, though she may learn afterwards that the one is very vulgar, and the other very elegant. The lessons of their instructors teach girls vanity, and the love of dress. Solomon in all his glory was not arrayed like the lilies of the field. What is their attire? a robe of simple white. Let those who educate girls set no value on rich attire themselves; let them point out to them the endless variety and beauty, and splendour in which nature adorns herself; they will return to themselves with lowly thoughts.

> "Let me be dress'd fine as I will,
> Flies, worms, and flowers, exceed me still."

A display of fine clothes seems to argue a consciousness that there is nothing else to display. How contemptible must be that consideration attracted by outward show only. It may be observed that people of high rank very rarely wear a splendid dress.

Aware of their rank, they are aware that respect will be paid to it. We seldom see people of sense, or indeed of any other qualification, delighting in gay clothing: it is almost a sure mark of a vacant mind, and a vacancy of every other claim to notice. Montesquieu says, "magnificent apparel seldom possesses grace, but it is frequently discernible in the garb of a shepherdess." Simplicity in dress is true taste, true grace, true elegance: the study of dress so far is proper: study simplicity: neatness, too, should be studied. On this subject a lady, who is a teacher of youth, thus writes: "the happy medium in this I have always found it difficult to attain. If I have removed from the mind the love of finery, and the disposition in some of my pupils to stand at the glass at every convenient opportunity to adjust their dress, so as to appear, according to their ideas, to the best advantage, I have sometimes found these succeeded by almost total negligence, and the hitherto prevailing fondness for dress has degenerated

into slovenliness, and carelessness of appearance: of the two evils, I scarcely know which is the greatest; still I think it is the former." They are both evils, and both should be avoided. Slovenliness and negligence of attire involve so many things utterly destructive of domestic happiness, that positive vice cannot do more mischief; indeed, it is a positive vice, as involving what must be called such. Personal negligence in a woman leads to negligence in household affairs, and this may bring ruin on herself and her family. On the contrary, attention to personal neatness leads to a love of domestic order, and domestic order is the spring of order in the world at large. Here again we are reminded how much is placed in the hands and in the power of woman. Though the saying be homely, there is truth in it, that "cleanliness is next to godliness." Neatness and cleanliness should not exist in outward shew merely; they should reign through every thing. We pay a sorry compliment to those we live with, when we

dress to receive strangers, and are utterly regardless of our appearance with them. Affection and respect are kept alive by attention to matters of apparently inferior import. Slatternly wives have been the subjects of many a satire, and of many a serious remonstrance: they deserve every odium that can be poured upon them. We do not want a Dean Swift to disgust us with the filthy pictures of an imagination delighting in nastiness; but if women are called to the exercise of domestic virtues, they are called to the unremitting observance of cleanliness and neatness: these keep alive affection, virtue, and happiness; attention to them should form a material branch in the education of young females. In giving instruction, the aid of example should be added. A writer on Education, speaking of a governess (and it is equally suitable to a mother), says of her appearance to her pupils, "she should never be seen in their company until she is dressed for the day; and no matter how plain, so as it is decent:

and good sense will point out the reasons for this part of her conduct, namely, to prevent in her pupils that slovenly practice so common among young women, of not appearing to the best advantage in the morning, a species of idleness which, if contracted in youth, seldom wears off in advanced years." No: as the spring is, so will be the other seasons: if it be without buds, the summer will have no beauty; there will be no abundance in autumn, no provision for winter. Train up a young girl to habits of simplicity, cleanliness, neatness and order, and in her advanced life she will not depart from them.

Young women have been represented as vain of personal charms; but this, too, they learn from the folly of instructors and those around them. Beauty exists merely in the ideas that people form of it; and there is a diversity of opinion on the subject, among all the nations of mankind. Beauty is an attraction; but let young women be instructed

that it ceases to charm when unaccompanied by grace and virtue: where there is a fair exterior, let it be the study, instead of giving birth to vanity, that it may enclose as fair a mind. Where the features are plain, let virtue adorn them with a beauty that shall never fade. A gentleman in France walking through a gallery of portraits, stopped before that of a most beautiful woman; he was struck with its loveliness, but said at the same time, "lovely as that countenance is, there is an expression in it which gives me a feeling of horror." On enquiry, he found it was that of the celebrated Madame Brinvilliers, who was executed for the murder of her husband, and who, before her death, confessed crimes innumerable and dreadful. I have seen a beautiful face so disfigured with evil passions, that not a trace of beauty remained in it; and the most homely face that I ever saw, is one which I always contemplate with pleasure, from the mind which shines through it. Dr. Fordyce, in his Sermons to Young Women,

makes beauty to add grace to piety. Piety may add grace to beauty, but can derive none from it. It strikes me that there is too much attention to effect, as it is called, in the popular novel of Cœlebs, in the scene where Lucilla is represented as kneeling in prayer by the bed-side of the dying woman. It might have been quite as well that Cœlebs had not been introduced on this occasion. There was a young girl, who in the retirement of her father's house, had been accustomed to devote a part of the day to reading the Bible, and to the exercise of other religious duties: she went, however, on a long visit with a gay party, and her religious duties were laid aside, and forgotten. Returning home, she revisited her apartment. She happened to catch a glimpse of her face in a looking-glass, and was shocked with the alteration she perceived in her own features: every trace of that sweet and calm serenity which religion inspires had vanished. She burst into tears, and resolved never more to forget those duties, the

exercise of which had given that peace to her heart, which was diffused over her countenance.

In Dr. Fordyce's Sermons to Young Women, he is perpetually recommending to them to acquire, or practise, this or that grace or virtue, because it will render them objects of attraction to the other sex. In plain words, as if the study how to get a husband were the most essential one of a young woman's life. He talks to them of the station they are one day to fill, as wives and mothers. I do not decry what God and Nature have ordained: there is a mutual attraction in the sexes; there is a wish in them to render themselves agreeable to each other: but it is to degrade female virtue, to hold out the love of men as a reward: she is to be loved and practised for her own sake. An amiable temper and deportment are equally essential in all the relations of life: besides, there are many amiable and virtuous females, destined to be neither wives nor

mothers; nor does the whole sum of human happiness consist in their being so. There are in every condition, if we chuse to profit by them, opportunities for the exercise both of engaging and virtuous qualities. Marriage is a source of happiness; still there are unhappy marriages. A single woman, viewed merely as such, is an object of contempt and ridicule only to fools. From disappointed views and hopes discontent and fretfulness of temper may arise. It were better to teach young women, in whatsoever station they are, or may be placed, to be contented with it, recollecting that no one is dishonorable in itself; and that one filled virtuously must be honorable, be it what it may. As the ancient orator said, "it rests not with us to chuse our part in life, but to act well that part which Providence has allotted to us."

CHAP. VI.

THE monopoly of female employments by men has long been a subject of complaint; and it is matter of regret, that the complaint still remains to be made. There are comparatively so few occupations by which women can earn a livelihood, that it is hard to render them fewer still; and that those who might be engaged in more honorable pursuits, at least more befitting their rank in creation, should thus deprive them of the means of providing for themselves: more especially in the times of distress in which our lot is cast, when those who were in the full enjoyment of ease and plenty are daily reduced to poverty, should

the methods of affording a subsistence to females be seriously considered, and every possible way opened to them, by which such subsistence may be gained: the numbers of unhappy females, who live on the wages of infamy, might be reduced, if honest resources were more abundant; at least, portionless young women, and those reduced from affluence, might not seek in vain for occupations, which in justice and propriety they ought to fill. I have no hesitation in condemning altogether, the practice both in the private and public education of females, of employing male teachers for most, if not all, of the different branches of that education. There are dancing-masters, drawing-masters, music-masters, masters for languages, geography; in short, for every thing. Cannot any, and all of these, be taught quite as well by females? Even those who assert that their capacity of intellect is inferior, will admit that they are capable of acquiring accomplishments; and if of acquiring, why not of communicating them?

The histories of the first, and of the new Heloisa, are pretty generally known: one of them is true, though the other is false; and they both point out from example the fatal effects of employing male tutors for females. Grant that in these cases there was but one tutor, and one pupil, and that there were habits of constant intercourse, and that of course there is a wide difference when there are but short lessons given at intervals, and these to many, the outworks of respect are broken down by employing male teachers; and I doubt whether the confident boldness which characterises too many females in the present day, particularly those in high rank, may not be traced in a great measure to their being instructed by them. I shall not point out the liberties which both a dancing and a music-master may and sometimes must take, in directing the performance of their pupils: drawing is liable to the same objections. It is vain to say, "the dancing-master that I employ is a grave man of

fifty, the music-master is a married man with a large family, the drawing-master is a poor foreigner, who has no other means of subsistence in this country." No matter; there is an unbecoming familiarity necessarily attendant on learning all these lessons from men; and it is not just to take bread out of the mouths of those who could fill these offices with much greater propriety.

I do not like to see a young woman, let either her natural talents, or her acquirements be what they may, without hesitation, indeed with every degree of confidence, exhibit in a large company, as a performer on the piano-forte, as a singer, as an elegant dancer. There is a perpetual veil which modesty, nay, a degree of diffidence, should spread over a young woman, which is a more real ornament to her, and which renders her infinitely more amiable, than any accomplishments whatever or an

unblushing display of them. Let would-be philosophers deny that modesty is inherent in nature, and in female nature, and go to Otaheite to furnish proofs of their assertion. There is a modesty in female nature which it should be the business of education to cultivate and strengthen; and if so, let the impropriety of employing male teachers be considered. In one of the numbers of the Spectator, it is said, that the character of a young woman may be discovered by her mode of dancing; and in proof of it, among other proofs, there is a letter introduced from a father, giving an account of his daughter's performance. I know a young girl whom her brother taught to dance, with the view of her teaching this art to females, which she does. She is perfectly competent to the undertaking in more respects than one: she dances with exquisite grace and elegance, yet still in her movements the grace of modesty is the one most apparent. A teacher of this kind may give

instructions in deportment, as well as in dancing, which will scarcely be acquired by male instructors.

Dancing is an exercise which some people utterly condemn, and will not allow it to be taught to their children. Once more, it is the abuse of things which constitutes the evil of them. Leaping and dancing seem to be, nay they are, natural expressions of joy. Jephtha's daughter came to welcome her father's return with dances. David danced before the ark. When the prodigal son returned to his father, he heard in his house the sound of music and dancing: to young people it is a pleasant and a healthy exercise. I dislike both public and midnight assemblies, and what may be called "promiscuous dancing;" but to virtuously educated children of the same family, and to their friends and companions, it may occasionally occupy a part of an evening, both agreeably and profitably. In Scotland, where it must be admitted that

the notions, and the practice of morality and religion, are at least quite as strict as in this country, dancing is almost the universal amusement of the young people. "True piety is cheerful as the day:" it is only the affectation of religion which leads to moroseness, and to the condemnation of pleasures, innocent in themselves; nay, absolutely sanctioned by examples in the Scriptures.

Music, occupying its proper place among the varying employments of human life, is a pleasant recreation: Nature intended that it should be so. Hence she bestowed melodious voices on the feathered creation; and the power of uttering sweet sounds, on many individuals of the human species: and in all ages and nations, however remote or savage, attempts have been made to produce instrumental music; rude, indeed, in many, yet still evincing the desire of a pleasure, implanted by nature. If we believe the Bible, we must believe that

music, both vocal and instrumental, forms one of the enjoyments of a happier state of existence: it is one of the accomplishments which serves equally for solitary and for social enjoyment. Where Nature has imparted a talent for music, and where circumstances admit, let the talent be cultivated, with a proper regard for other acquirements; but it is absurd to compel a girl for six or seven years to a study which Nature has denied her a capacity for improving. Travelling over the keys of a piano-forte in certain directions, is no more music than the jingling of rhymes is poetry: the soul of both is the gift of Nature, which the rules of art can never bestow. Hence it is that ladies have relinquished the study as soon as they were set at liberty; and hence complaints have been made of time and money uselessly expended. One gifted by nature with musical powers will take pleasure in the exercise of them, and please others also, even though it be her lot to be the choice of a man, who has little relish

for this recreation. I know a lady so matched, who was perfectly instructed in music, and a very superior performer. One of her usual evening's amusements now is to play to her numerous little family, while they dance around her. I witness her performances of this kind with infinitely more pleasure than those, by which a few years back she was accustomed to attract the admiration of a numerous company. While speaking of a talent for music from nature, it may be observed, that without a musical ear, no one will be a good dancer.

For drawing, as well as for music and poetry, a talent must be imparted by nature; indeed, to attain proficiency in it, requires powers of mind, and the cultivation of those powers. Copying flowers, and figures, and landscapes, is not drawing. Unless the talent display itself unusually soon, it is absurd to place pencils and painting-brushes in the hands of a

child of six or seven years old. The science of perspective is a very abstruse and difficult one, and above the comprehension of a mere child. I have the authority of respectable teachers for saying, that they would rather instruct grown persons than children, because they cannot make the latter comprehend the principles of the art. A child will be better pleased with a gaudy painting, and rather choose to copy from it, than the first performances of the first masters. Instruction in this art is better deferred till riper years: even as a natural talent, it is one perhaps, above all others, to which, in order to attain to eminence, cultivation is necessary—the cultivation of mind, after the mind has attained some enlargement. I may be told that there are no female artists of great eminence, nor ever were; and my knowledge and recollection do not serve me at present to assert or deny this; and thinking as I do, of the station most befitting females, I do not desire that there ever should be;

yet, notwithstanding, the study may prove to them a source of improvement, and pleasure, and profit.

In some of the branches of education, as in tracing the mental powers, we should submit ourselves to the capacities of children, and allow them to become our teachers, instead of forcing them to receive our lessons. A boy who could not connect two ideas on other subjects, has made rapid progress in the science of arithmetic. One who could not by his utmost powers of calculation discover, if a herring and a half were to be had for three halfpence, how many might be purchased for eleven-pence, learned to write most beautifully. A girl who was an absolute dunce in other respects, became, with very slight instruction, a complete mistress of music. These three instances came under my own observation. If the powers of females were all on a level, one system of education might serve for all; but if they are not, and as they are not, each particular ca-

pacity should be studied, each talent developed, that too much may not be given in one quarter, and too little in another. Systems of education, as is remarked by certain anonymous writers of high credit, are unfavorable to the growth of genius: that such systems are highly beneficial, cannot be disputed; yet in particular cases the bounds should be enlarged. A tyrant of old could torture every human body to the dimensions of his iron bed; but surely the human mind should not be subject to this torture. If while we teach children we necessarily learn ourselves, when we submit to be taught by them we are the better able to teach them.

But even in the cultivation of talents where they evince themselves, parents should have respect to their circumstances in life. If a young woman is to earn her livelihood by giving instructions in certain accomplishments, it may be well that they submit to some privations, in order to qualify her for this purpose; she may in their declining

years be enabled to pay them with interest: but foolish parents will have their daughters made fine singers, and fine dancers, in the hope that thus they may be established in marriage: but let such parents seriously enquire, if the very circumstance of their being chosen for these qualification sought not to make them dread such a provision for their children. What man of sense or virtue would chuse a wife because she was a stage performer? A rake may marry one of these *accomplished* girls, with the view of making her one, that he may reap the benefit of her talents thus displayed in public. A woman without fortune, unless, as has been said, she is to earn her bread by them, is better without accomplishments. If marriage is to be the end of her education, she has the probability of a respectable and a happy one, by being taught the prudence, the industry, and the frugality which are necessary to her station. One accomplished portionless girl may make a lucky hit, as it is called; but have not daugh-

ters fallen victims to the ill-judging ambition of their parents? Nay, have they not left themselves pennyless in their old age? To carry on these wise schemes, entertainments must be given, to shew off these daughters, and thus expense is incurred, which they cannot stand. Nay, what employment can a daughter find in her father's house, but in such follies, if she have learned merely to dance, and draw, and sing, and play? these cannot fill every hour of the day. Public places must be frequented too; these may lead to evil associates, and the unfortunate girl, a victim to parental folly, may at length sink into a situation where her accomplishments may indeed amuse, but which she fills at the expense of her virtue and innocence. Is this an imaginary picture? No.

On enquiring a few days ago after the little girl, from a contemplation of whom I was led to think more particularly on Education, I learned from the information of her

mother, that she was "coming on surprisingly;" not that she was learning to think, and read and work, but that she was making rapid progress in French, music, and dancing! I could not restrain a sigh of regret. Her father has no portion to give her, and too much pride not to make her a fine lady; and thus a mind which might have been rendered capable of comprehending any thing, will be obscured and lost, in the acquirement of a few, to her, unnecessary accomplishments; and a being who might have been trained to respectability and usefulness, will, in all probability, become frivolous and idle, and insignificant, if not degraded and contemptible. The same truth still recurs: that parents need instruction. A wise father may have a child of weak understanding, for all are not possessed of equal powers: but it will be a novel sight to see a wise child, educated by foolish parents.

CHAP. VII.

AMONG the amusements proper for young females, those in which exercise must be employed should form a part; for good health, and a sound constitution, are essential to the enjoyment of other advantages; and motion, and in the open air, contribute greatly to these: I mean not violent and boisterous games, but such as are suited, with attention to health, to the propriety of female deportment. There is a medium which should be observed: let a girl be reared to the varieties of climate, but she need not learn to gallop like a race-horse, nor direct people to "stand clear," for that she is going to perform some grand feats in jump-

ing. I have thought the lighter parts of gardening a proper amusement for girls; it will do where there are few, but not where there are many. A garden is however, a very essential thing where there are young people: a knowledge of flowers and plants, and their different properties, is acquired in the most interesting method of acquiring information, from contemplating the real objects: Dr. Beattie, from sowing salad in the initials of his son's name, took occasion when he noticed it springing up in this form, to discourse to him, on the origin of his own existence, and this lesson conveyed in so striking, and interesting a manner, the child never forgot: besides a garden, there should be a play ground: children like to sport unconfined; but the order and beauty and usefulness of a garden, are destroyed when they are allowed to employ it for that purpose, and thus one of their chief sources of recreation is cut off. I have the authority of an instructress of youth, for mentioning as amusements for girls in the way of exer-

cise, skipping with a rope, always throwing the rope backwards, as the contrary way has an injurious effect, contracting the chest, and causing them to stoop: playing at battledore and shuttlecock; whoop, swinging, only this last never allowed but when a superior is present, because, though beneficial, yet used carelessly it is attended with danger: all these are practised in the open air; or, in wet weather, in a large enclosed space. Walking and running in the open fields; but be it understood, in fields not exposed to public observation, are pleasant and healthful recreations. Some of these may and should be pursued out of doors, in winter, as well as in summer. Dancing has been already recommended. I have mentioned the contemplation of bees and ants, as instructive and interesting to children; and I think the rearing of silkworms a very pleasing and proper occupation for girls; perpetual interest is excited, in their perpetual changes: they require constant care, and attention to clean-

liness: there is a pleasure in presenting to parents and friends the skeins of silk, the product of the joint industry of the insects, and the hands which reared them. "Through time and patience," and we will add, "through industry," the mulberry leaf becomes satin;" a lesson to a young girl under her own eyes of the benefit of patience and perseverance, in order to attain to perfection. It seems astonishing, that an almost imperceptible speck should arrive at clothing us in one of our richest attires; but the fact may be placed before the eyes of the young, and will not fail to impress them. I have mentioned dolls for young girls, and I know no objection to their being made an useful amusement to older ones, in cutting out, and making clothes for them, at any rate, for the dolls of their younger sisters. I honestly confess, that to this day I am fond of dressing a doll. Among sedentary amusements, geographical, historical, astronomical, and other games of a like nature, are very proper, combining

instruction with entertainment. If cards are one of the resorts of the sedentary, it is quite as well, nay, much better, to furnish young people with those from which they may learn something, than those which present to them only a few painted spots and figures. Fancy works, and suggested by their own tastes, young girls would think it a privilege, and an amusement too, to be permitted to carry on at leisure intervals: by allowing them this, a discovery might be made of some peculiar bent, which indulged, would lead to profit and usefulness afterwards. Amusing histories, which one might read by turns, while others pursue their different works, should be given. I am ashamed to say, that in the house of a lady of the first literary eminence in the kingdom, where a party, chiefly of young people was one afternoon assembled, the entertainment suggested by her, and pursued, was the finding out riddles, anagrams, &c. a worse than puerile amusement, as engaging the mind

deeply in a discovery good for nothing when made; resembling Gratiano's reasons, like two grains of wheat hid in two bushels of chaff, hunted for a long time, and then not worth the search.

London affords many sources of amusement, which at the same time furnish mental instruction, and interest the feelings. When within reach, the sight of them might be allowed, as a reward to merit, and, indeed, as materially assisting the lessons of teachers. Westminster Abbey presents a fund of interest of various kinds. There are many other public buildings worthy to be visited, and many public charities. Dr. Bourg's cork models lead to interest in the history of Italy, and its once celebrated city, Rome. The different galleries of historical, and other varieties of paintings, should be shewn. Who can behold that picture of the Saviour healing the sick, without having all the best and most powerful emotions of the heart awakened? Mu-

seums of natural curiosities are highly useful: Coade and Sealy's Sculpture Gallery, Panoramas, exhibitions of needle-work, Wedgwood's Collection, glass and other manufactories, printing presses, nurseries for plants and flowers; in short, it would occupy too much space here, to enumerate the varieties of knowledge and interest to be met with under the name of recreations. There is no occasion to resort to assemblies, or playhouses, or unmeaning visits, or any of "the tricks that idleness has ever yet contrived," when parents and teachers have so wide a field open to them, in which their children and pupils may range with constant pleasure and profit: but they should not be hurried through any place that they may visit, but have time to observe, to examine, and to enquire. Young persons whose minds are thus engaged, will have no inclination for frivolous and idle pursuits, because a desire for information is implanted in them by nature, and it is only when they are taught

to take pleasure in such pursuits that they do so. It is of importance, too, to encourage young people to give their own ideas respecting the objects offered to their notice; these would often afford useful hints. The bee collects honey from every flower that she visits.

CHAP. VIII.

" WHEN a young man was giving himself airs in a public place, and saying that he was grown wise by conversing with many wise men, ' I have conversed too,' answered somebody, with many rich men, but I am not grown rich.' "

The propriety and necessity of cultivating female intellect having been repeatedly urged through the foregoing remarks, it seems scarcely requisite here to enforce them any farther. With becoming respect for the subordination in which they may be placed, young women, girls, should be instructed to think, and judge, and act for

themselves: she who relies wholly on foreign aid, will never act either a dignified or a becoming part in life. We must ourselves form our own character, and our own respectability. They are happy who have wise and able friends to advise, and admonish, and warn and exhort; but every human being stands in some measure alone, and must be responsible for the part which he acts. Why did nature give us the power of reasoning and judging, if that power is never to be called into exercise? A child is released from the leading-strings, and from the hand of her nurse, and acquires the faculty of walking alone, and unassisted: Thus the bodily organs are strengthened. Let the mind be set at freedom likewise, that it too may acquire strength. It is degrading to the faculties to be a mere machine in the hands of others: miserable are they who have no resources in their own minds: when left to themselves, a mole-hill is transformed into a mighty mountain: but by availing ourselves of the faculties

which Nature has endowed us with, rough paths become easy, and real difficulties are surmounted: by meeting them, and with our own strength, we vanquish them. They who lean entirely on others, should examine if they do so from want of capacity, or even from doubting that capacity: indolence may lie at the root. It may be said, that by accustoming young women to think, judge, and act for themselves, there will be a risk of making them arrogant, conceited, and self-willed: this will not be the result of thinking justly: by thinking, wisdom is acquired, and wisely-judging minds will always be the most humble, not self-willed, but firm, in what appears to be right. I know not a more engaging character than that of Elizabeth, in the Exiles of Siberia. Her history, which is stated to be short of the reality, affords a striking and beautiful example of strength of mind called into exercise from filial affection; and this strength, enabling her to brave every species of diffi-

culty and danger, till she was crowned with success, by obtaining the restoration of her father. Let the love tale of the history be omitted, not that I contemn the passion of love, but that here it weakens the leading interest, and has not sufficient of its own to atone for so doing, and this little history is an excellent one for young women; it teaches them what a young woman may accomplish, and from what motives: yet Elizabeth had nothing unfeminine about her: this flower was not the less fair, and pure, and delicate, that it was reared in a desart, though it possessed the strength and hardihood of a plant inured to all the rigours of climate: she had the candour, the innocence, the simplicity, the modesty which should adorn the female character, and her innocence and modesty were respected in her difficult, tedious, and lonely journey, even by rude and uncultivated men. Let it not be thought that courage, fortitude, dignity of mind, are incompatible with the

mild and amiable features which should characterize a female. It is the union of them which makes her what she ought to be: equally remote from feminine weakness on the one hand, and from masculine boldness on the other.

With respect to religion, it peculiarly becomes a female, to walk humbly, and to walk charitably; making no ostentatious display of piety, and forming no harsh judgments of, or uttering invectives against, others, and against those who differ from herself. I like not female disputants, either in religion or politics; but it is right that young women be allowed to think, and to examine for themselves on this important subject, that they be furnished with reasons for the hope that is in them. A certain great and learned man, from whom more liberality, nay, more common sense, might have been expected, asserted that "the religion of a woman should be that of the state." His opinion was ably refuted, and by a wo-

man.* In Dr. Gregory's Legacy to his Daughters, he says, "I would advise you to read only such religious books as are addressed to the heart." For young women who do not wish to improve their understanding, this may suffice; but they who wish to understand the Scriptures, might read Clarke's Paraphrases on the Gospel, Locke on Paul's Epistles, and Leighton on Peter: and they who wish to know the reason of Christian hope, might read Locke on the reasonableness of Christianity. Dr. Gregory says farther, "Never allow to the ministers of religion the direction of your consciences, lest they taint you with the narrow spirit of their party." This seems to intimate that they would direct the conscience if they were allowed; and that they are tainted with a narrow party spirit: if so, they are unworthy of that distinguished re-

* See a conversation between Dr. Johnson and Mrs. Knowles, respecting a young lady who had adopted the principles of Quakerism.

spect which he would have his daughters shew to them. In protestant countries, a minister of religion is shy in obtruding on conscience, and a charitable, as opposed to a narrow spirit, is the result of knowing and preaching Christ. By assuming that a clergyman is narrow-minded, and excluding his advice in matters of advice, respect for him is diminished, an useful branch of his ministry is cut off, and the pastoral care is reduced to ceremony. Notwithstanding the jealousy and suspicion, and hard thoughts against the clergy which are here infused, a young woman may derive from a minister counsel suited to her years, and good advice in matters of conscience, and aid in the practice of piety. Grant what is true, that each individual must stand either accused, or acquitted to his or her conscience, a modest, thinking, enquiring young woman will avail herself with humility and with gladness of the counsel and judgment of one who must be qualified to give her counsel, and to

judge, otherwise he has spent his "strength for nought, and in vain."

Children, whose minds are not overburdened with perpetual lessons, will have thoughts of their own, and will express those thoughts. In process of time, girls should be instructed to put down their thoughts in writing, and compare them after an interval with present ideas; that they may learn what to confirm, and what to correct. This was a plan pursued by Elizabeth Smith, one of the models for her sex, whether we consider her extraordinary attainments acquired by her own indefatigable application, her dignified mind, or her truly amiable character. It is a good plan, adopted in some female schools, to allow girls to put down their thoughts in the form of essays, on given subjects, or on subjects of their own chusing: by the written sentiments and opinions a judgment may be formed of the character, and the teacher learns what to correct and restrain, and what to confirm and encou-

rage. An instructress has with happy effect proposed, as the subject of an essay, to one of her pupils, in whom she perceived indisposition to mental exertion, the benefit of industry and perseverance. In giving just thoughts on this, a young person of an indolent temper of mind must necessarily condemn herself. To thoughts, examples should be added by way of illustration: this calls the memory and the judgment into exercise. History appears to be one of the most profitable sources of subjects for the writing of essays: in tracing the character and conduct of individuals, and the consequences resulting from them, the young learn to form their own. That is a good method adopted by Plutarch, to give the lives of two illustrious men, and then draw a parallel between them. If young people consider the study of history a dry and uninteresting one, it must be from a fault in the method in which they are directed to pursue it; for human nature must interest human nature. In the composition of essays,

as no assistance should be rendered in the thoughts, so there should be none in the mode of expressing them. An ornamental, flowery style is generally to be found in the writings of young persons; but as thoughts multiply, words will become fewer and more simple. In giving commendation to those under our care, who have thought and written well, let it not be too lavishly bestowed; nor let the prospect of a reward be held out, save this—that the reward of just and virtuous conceptions in youth will, in all probability, be a virtuous and becoming conduct in after life. This is infinitely greater than any one we can bestow.

Nature, in calling animals into existence, has furnished each of them with instincts admirably adapted to the offices required of them; and surely the God of nature did not devolve on woman so many important duties, without giving to her a mind capable of comprehending how these duties may be best fulfilled, and a heart capable of finding in

the performance of those duties its highest enjoyment. Women have been rendered frivolous and insignificant; the fault was not in their original formation: they have forgotten the distinctions of their character, and have aspired after those which did not, and could not, belong to them. It is by losing sight of, and departing from, their high destination, that they have brought contempt on the female character. Allow those faculties to operate which an All-intelligent Mind implanted, and then we shall see neither Amazons, nor Mahometan slaves; but good daughters, good wives, good mothers, good members of society.

If certain duties and employments have been devolved on women, much pleasure is annexed to the performance of them. If obedience be the part of a female, is it any thing but pleasant to obey those whom we love? An affectionate daughter will anticipate the commands of a father; an affectionate wife will not consider either her hus-

band a tyrant, or herself a slave, because her will is subject to his. A tender and good mother heeds not watchful days and sleepless nights, in her care for her infant; she is rewarded in a thousand unspeakable ways. In tracing the beginning of mind, she has the delight of perceiving that the first expression of intellect is one of affection for her. If woman be called on to minister in pain, and sickness and death, how delightful is it to possess the power of soothing human calamity. If she be destined to fill a private station, it is in the bosom of retirement, in domestic life, that true happiness is to be found.

Epictetus says, "If you wish to adorn your cities by consecrated monuments, first consecrate in yourself the most beautiful monument of justice, gentleness, and benevolence." Women will adorn their city, their country, the world, with consecrated monuments, if in the bosom of retirement, they consecrate in themselves monuments of

wisdom, piety, charity, humility, gentleness, fortitude, affection, modesty. "Tongues shall cease, and knowledge shall vanish away; but wisdom and virtue endure for ever."

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